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A C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

AT HIS

PRIMARY VISITATION.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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TO THE
CLERGY OF THE DIOCESE
OF

RUPERT'S LAND,

This Charge,

PUBLISHED AT THEIR REQUEST,

IS DEDICATED,

WITH SINCERE RESPECT AND ESTEEM,

BY THEIR

AFFECTIONATE FRIEND AND BROTHER,

DAVID RUPERT'S LAND.

A C H A R G E,

&c.

MY REVEREND BRETHREN,

You are well aware that it was my original purpose to have assembled you for my Primary Visitation towards the close of the last winter, very soon after my arrival among you. But upon more mature consideration, I determined to defer it until I had obtained some acquaintance with your spheres of ministerial duty, and had also gained some insight into the Indian character, and formed some idea of the prospects of the Church throughout this land.

Nor do I repent of the delay. Even at home, where the circumstances of the dioceses so much resemble each other,—where parochial labour in each presents few peculiarities,—an interval of time between consecration and a Primary Visitation has been found desirable and profitable.* How much more then in the case of a colonial

* See the Primary Charge of the Bishop of Ripon, 1838.

diocese, where the position of a minister differs in very many points from that at home,—where the parochial system cannot always be entirely carried out,—where the subject of Ecclesiastical legislation still presents many anomalies, so as to require much patient thought and study to adapt it to the wants of the Church in any case, more especially when that Church is composed partly of those of European habits, partly of those brought in from heathenism ! In this way, although I have to acknowledge with gratitude the paternal advice and counsel received from many prelates before leaving England, particularly from that revered prelate, whom the Providence of God has elevated to the highest position in our Church, and from him, on whom has devolved the charge of ordaining for colonial dioceses, yet I found it impossible to gain from any the exact information which I desired, on those peculiar features which give to a colonial diocese a character altogether its own. From one alone I gained before starting much valuable instruction, many full and satisfactory answers to the questions, which naturally arose in my mind ; and the obligation I am the more anxious to acknowledge on this occasion, because I little knew when enjoying his hospitality and kindness,—when favoured by him with access to all his papers and documents bearing on the first formation of the diocese of Barbados,—that the hand of God was about to remove him so soon from that sphere at once of retirement and labour, in which, after eighteen years of active

employment abroad, he had been so honourably fixed.*

But neither the early history of the diocese of Barbados, nor the annals of the Church in Australia and New Zealand, present any exact counterpart of the work, to which God, my reverend brethren, has called us here. The tenure by which this territory is held by the charter of the Hon. Company,—the fact that when we gaze on the lakes and rivers and mighty interlying plains of Rupert's Land, not a single city or town meets the eye;—the manner in which a small body of settlers planted in it by a benevolent nobleman, forms now the centre of light, the little oasis in the wilderness;—the way in which over the rest of the country, the forts are thinly scattered, with but a handful in each professing the Christian faith, and all darkness around;—the method in which the native population seek their subsistence, wandering about from spot to spot, according as the necessity of the chase, the want of fish or of wood may compel them;—all this, joined to many other things which readily suggest themselves to your own minds, stamp upon this diocese a distinctiveness of feature, to which, I am bold enough to affirm, no parallel exists at the present hour on the surface of the globe. They give a character to the work of the gospel here, which belongs not

* The Right Rev. W. Hart Coleridge, D.D., late Bishop of Barbados, and Warden of St. Augustine's College, Canterbury, who received at the College those consecrated at Canterbury, May 29, 1849, and died in the December following.

to it elsewhere; the full idea of which exists vividly impressed in your minds, yet an idea which it is difficult, if not impossible, to transfer to another, in the exact shape in which it occupies and fills the minds of those, before whom the picture is daily spread. It is well for us however, my brethren, often to recur to this, to examine well those circumstances which make our lot peculiar,—to dwell on them carefully and patiently, until we feel that the gospel, as a remedial message, is to be adapted to what we see around us. Easy were it to imagine a changed scene, and to allow the mind to roam in forming visionary plans of what under different circumstances might be realized. Our duty is with the present moment; so to study the condition and character of the land wherein we dwell,—so to imbibe the idea of it as a whole, as to be prepared for the profitable consideration of the great subject, How shall I best imprint upon it the mark and stamp of heaven? How shall a living Christianity be best diffused among those so different in race and condition, so scattered and destitute, yet in equal need with ourselves of the Saviour, in equal want of the word of life to guide their feet into the way of peace?

For these purposes we ought to study well our position, in order to see clearly where we stand among the churches of God, when and where we are called to work in the Lord's vineyard. Now this is, brethren, the remotest diocese in the west. If we are all travelling westward, as the poet

lately taken hence has sung,—if the gospel's course has been westward, and if it is to be preached as a witness among all nations before the end come, then it has well nigh run its course in this part of this mighty continent. America is nearly embraced. This, the remotest diocese, stretches as far as the rocky mountains, almost within sight of the waters of the Pacific. I should have called it the youngest, the last-formed diocese a week ago; but intelligence has just reached us, that another bishop has been consecrated since,—that the diocese of Montreal is separately constituted, so that now the dioceses of British North America are seven.* Of these we are the most distant; beyond us there is but one clergyman on the other side of the mountains at Vancouver. Should necessity require, and no means of Episcopal ministration be supplied, I might hereafter have to visit that spot for the purpose of confirmation; or, should the population of Vancouver Island increase, and any number of clergymen be planted in the Columbia, Vancouver might then be suitably selected as a spot for a bishop of its own. Then from China to the Pacific the chain of sees would be complete; from Victoria the eye would pass to Calcutta with her three suffragan bishoprics, from Bombay to Jerusalem, thence along the Mediterranean to Gibraltar, and, crossing the Atlantic to Newfoundland, Nova Scotia, and New Brunswick, Quebec,

* Another may ere this have been formed by the division of the Diocese of Toronto.

Montreal, Toronto, Rupert's Land, and, if it might be so at a future day, Vancouver. A glowing thought, that the Church of the British Isles should span the world ! *

Although however so far removed, we cannot forget that the life and influence and energy of our Church, must be derived in great measure from Britain. England must still be regarded by us as the heart and centre of life, from which the blood circulates to the most distant parts of the body. Our wisdom would be to keep up a lively intercourse with the Church, whence we are sent forth ; not to labour independently of her,—not to frame a code of laws for our regulation differing from those which are in force at home, but rather to adapt, as much as may be, our own internal government to that, which the wisdom of our forefathers has devised, and the experience of ages sanctioned.† And yet whenever we cast our eyes towards the Church of our affections,—

* Those who are accustomed to give to their classical recollections a Christian application, will excuse me for referring to the passage which always suggests itself to my mind, when I reflect on my position, and look eastward to those who, from the rising to the setting sun, are to be as “ lights, holding forth the word of life.”

φρυκτὸς δὲ φρυκτὸν δεῦρ ἀπ' ἀγγάρου πυρὸς
ἔπεμπεν, . . . οὐκ ἄπαππον Ἰδαίου πυρός.
τοιοῖδε τοί μοι λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι.

AESCHYL. AGAM.

† The danger of an opposite course is clearly and forcibly stated in a Letter to Sir Robert H. Inglis on Colonial Church Legislation, by the Rev. Henry Venn, 1850.

the Church in which we were reared and trained,—the Church whose ministrations we are endeavouring to carry out, feebly it may be and imperfectly, in this country,—we cannot conceal from ourselves, I cannot conceal from you, my reverend brethren, that much of trouble and trial seem to encompass her. Internal divisions have arisen which cannot be viewed without alarm; and although our Articles and Formularies were framed in so wide and comprehensive a spirit, as to include under them that diversity of opinion, which will ever mark independent minds, yet efforts are now making, which would interrupt the peace which has long reigned within her bosom, and which would settle and mark out definitively, what had been left in some measure to individual judgment. Of this we cannot be unconcerned spectators, as we value the peace of our Church, the doctrinal purity and the unfettered liberty of her children. We must watch anxiously and eagerly the directions which error takes, the sides on which error lurks; and, if God so bless us, seek to discover the means, by which error may be most successfully met, and truth maintained.

Looking then at the tone and spirit of theological writing during the few last years, with the view of discovering the dangers to which we are most exposed, I cannot but apprehend the approach of evil, evil of a different shade and complexion, from a growing indistinctness on three subjects of deep and vital importance.

I. The first is very closely connected with the Word of God, and the nature of the impressions which we receive from it. It refers to the subject of *Inspiration*, the nature and extent of that superintendence, that divine illumination, communicated to the penmen of Holy Scripture. And here I should depart from what I previously stated to be the liberty allowed by our Church, if I were to lay down a theory of my own as binding upon you, or as if it were the only possible one, which an earnest and religious mind could adopt. I know that many, whom I respect and venerate, hold on this point views differing from my own, and so long as the Supremacy of God's word is allowed, the authority of every part of it on the conscience granted, I should not be disposed to quarrel. But is there not in some quarters a disposition to undervalue the letter of the word? Is there not a spirit of bold criticism afloat, which scruples not to discover imperfections in Scripture, which speaks of a part of Scripture as not necessarily inspired, or attributes varying degrees of inspiration to that which God has embraced under one simple and comprehensive term? * It is customary often to speak of the historical and prophetic inspiration as different, and yet I can never understand, how more of inspiration was necessary for Isaiah to prophesy of events seven hundred years distant in the future, than for Moses to write the history of an unfallen world, the history of Paradise and God's com-

* πᾶσα γραφὴ θεόπνευστος. 2 Tim. iii. 16.

munion with man there, which happened more than two thousand years before his birth. Or even, as this perhaps is more readily granted, looking at the historical books of Samuel, the Kings, or Nehemiah, how is it that so short a record is given us, so concise an outline, and yet through Divine Providence, one so sufficient to give a perfect history of the world, which but for this existed only in fragments, and never could have been cemented into one whole. In this selection of material, in this Divine arrangement, I can recognize nothing short of the highest inspiration ; the same inspiration which guided the seer and prophet in his noblest flights. For I cannot separate, I cannot unravel that so curiously woven by the Spirit ; if any distinguish between history and prophecy, I confess my inability. In Genesis, prophecy marks the opening and closing chapters,—in Exodus and Leviticus, we have the prophecy of word, and that of type and symbol,—in Numbers, we have Balaam unfolding the future character of Israel, when their tents were pitched beyond Jordan,—stamping them with the seal of prophecy before one foot had yet crossed the sacred river,—and in Deuteronomy, we have Moses closing his books (shall we call them of history or prophecy?) when rapt in the Spirit, describing the Jews such as our eyes behold them at the present hour. And so, throughout the books of Scripture, the golden thread of prophecy is so beautifully interwoven with the tissue of the volume, that I should ever fear to draw it out. On

this ground, I tremble to hear men speak of higher and lower inspiration marking parts of God's volume. For all I would claim the highest inspiration; let us look to it as written within and without with the finger of God.*

This is, I am aware, a danger into which few of our Church have as yet fallen; it lurks however almost unconsciously in many minds. It is an error, the effects of which we see in the unsparing hand of the Socinian mutilating the volume of God, or in the rash speculations of the Neologian of Germany. A little of the leaven has latterly been introduced into our own theology, and it surely is incumbent upon all to analyze well their own conceptions on this subject, to see well what are their real ideas of the agency of God, and the instrumentality of man, as jointly concerned in the inspiration of the Bible.

II. The next subject on which I would notice a growing indistinctness of view, and from which much painful error has already arisen, is the doctrine of *Justification*. As the very end and purpose of the gospel is to reveal how man can be just with God, so whatever tends to obscure and darken the method of the sinner's acceptance

* Is there no such danger, when we hear Bibliolatry disclaimed and derided? Was not a late estimable divine led onwards to question the authority of the Book of Daniel, and did not another eminent writer (not of our own Communion) *give up altogether* the inspiration of the Song of Solomon? For some of the thoughts on this subject I confess myself indebted to Gaussen's *Theopneustia*.

must weaken its very foundations. And was it not on this point that he, whose was the leading mind in the late movement, which has drawn off from the service and allegiance of our Church so many of her erring sons,—was it not on this that he first unsettled the minds of many, sapping and undermining, unconsciously perhaps at that time, the superstructure of the faith? * Has it not been once more verified that this is “the Article of a standing or falling Church?” And although many of those, who spoke of this as an odious and unpalatable doctrine, have fallen from our ranks and gone out from among us, yet the unsettling effect remains in the minds of many others; the trumpet gives from their lips an uncertain sound, and there is not the same simple and bold proclamation of the method, in which being “justified by faith we have peace with God.”

Now the true path of safety in any such case, where the substance of the “faith once delivered to the saints” is endangered, is to recur “to the law and to the testimony,” to the lively oracles of God, and the authoritative explanation of them as contained in our own Articles. We must, especially in the present day, “examine well the foundations.” † If our object as ministers is to lead man to joy and peace in believing here, and to present him perfect, without spot, and blameless before the presence of God hereafter, we must often ask, How shall these things be? We must

* Newman's Lectures on Justification.

† Wilberforce's Practical View.

analyze the medicine provided for us, the balm of Gilead which the good Physician has consigned to our care. And the scriptural answer seems to be furnished by the apostle, when he prays to be “found in Christ, not having his own righteousness, which is of the law, but the righteousness which is of God by faith.” In that he prayed to be found on earth; in that he hoped to stand in heaven. And the Articles agree therewith when declaring, “We are accounted righteous before God, only for the merits of our Lord Jesus Christ by faith, and not for our own works or deservings.” In the merits of Christ we can rejoice as pardoned sinners now; in those merits we can hope to stand accepted and justified before the bar of God hereafter; because “He was made sin for us who knew no sin, that we might be made the righteousness of God in Him.” Yet in the doctrinal statement of these great truths, is there not sometimes an indistinctness,—a confusion between sanctification and justification, akin to the doctrines of the corrupt Church of Rome on the subject,—a confusion between inherent righteousness and that which is imputed,—a confusion between our own best and holiest works, our own righteousness which is but as filthy rags, and that everlasting righteousness, which the obedience of the Saviour to God’s perfect law has introduced, and which shall be a garment of glory and beauty to all that believe.*

* For a full discussion of this subject, see the Lectures of Dr. O’Brien, Bishop of Ossory, on Justification; and for a clear and simple statement, see a short Treatise by the Archbishop of Canterbury; and another by Bishop Wilson of Calcutta.

III. But there remains one other subject, on which error seems now to take its stand, and threaten danger to the simplicity of the faith, and that is,—*Extreme views of sacramental efficacy*. As of the two former errors, the one referred to the word of God, the other to the primary doctrine of the Gospel, so this relates to the channels through which grace is conveyed. Now of the two holy sacraments of our Church, as ordained by the Saviour for our great and endless comfort, we can never speak too highly, nor think too reverently; and yet the eye may dwell so exclusively on these or any other points as to derange “the analogy of the faith,”*—the proportion in which scripture reveals these things. Coincident with the extreme views, to which I refer, is often a depreciation of preaching, regarding which, as the mighty engine by which it has “pleased God to save them that believe,” the apostle has said so much. There is also often a depreciation of faith, by which the sinner is at once brought nigh unto God, on which the apostolical epistles enlarge so fully. Is there, then, no distorting of the scriptural analogy, when the two sacraments are dwelt on so exclusively? Is there no danger when something of a sacramental efficacy is claimed for other ordinances,—when it is said that they are in some sense sacraments of the Church? Have not the extreme views in question led, as a consequence, to the melancholy position, that for sin after baptism there is no direct pledge or promise

* τὴν ἀναλογίαν τῆς πιστέως.—Rom. xii. 6.

of pardon; and in the case of the other sacrament, to views scarcely to be distinguished from the transubstantiation of the Church of Rome? Now here too recourse to the Articles and Formularies would appear at once the safe path; and if it be alleged that difficulty exists, if there be any necessity of reconciling apparent diversity of expression, is it not the fairer course to take the general definition of the sacraments as found in Article XXV., and then contemplate its application to the two sacraments? If of the sacraments generally it is stated, in Article XXV., that "in such only as worthily receive them they have a wholesome effect or operation," if an express Article limits the effects of the Lord's Supper to the worthy recipient, (Article XXIX.,) why may not something of a like limitation be admissible in the construction of Article XXVII.? Are we derogating from the sanctity of a sacrament, if we say a limitation is possible in the one, which all allow in the case of the other sacrament?

But it is said, the case of baptism prevents the admission of any such hypothesis, as there cannot be, in the case of infants, worthiness or unworthiness. Yet here again is it not just to pass from the higher case of the adult to the particular case of infant baptism? In the case of the adult, the benefit and grace are acknowledged to be contingent, not always and universally bestowed; and shall we still say that all children necessarily obtain the fullest gift of God's grace? Are we derogating from the sacredness of the sacrament

in saying that there may perchance be a limitation in their case?

And here, my reverend brethren, as you may have perceived from these remarks, I cannot but feel grateful to God for the late decision, which has filled the minds of many with terror and alarm. On such an occasion as this I am bound to put you in possession of my own opinion, and something of the grounds on which I have formed it. Far from foreseeing the evil consequences which some anticipate as likely to arise from it, I would regard it as only continuing to us a liberty and latitude which seem to have existed ever since the Reformation. I think the case has been satisfactorily and fully argued from the views of the compilers of our Articles, and proved to be in perfect consonance with the language of charity, on which the whole of our liturgy proceeds. On these grounds, therefore, I do not dwell. One point occurs to me as a strong one and not sufficiently brought forward, which is, that on this question the same writers of our own Church, and the same early fathers, are continually quoted on either side. And what solution, then, can be given of this, that the same writer is cited in favour of views apparently so opposed? Surely it is because there lurks beneath some ambiguity of terms; because there is a sense in which all the baptized are in covenant with God and adopted into his family, while there is also a sense, a higher and peculiar sense, in which those

alone who are led by the Spirit are in living covenant with Him, possessing "the spirit of adoption; whereby they cry Abba, Father:" that there is a sense in which all the baptized are his children, while there is a higher sense in which they alone are his children who have "the Spirit bearing witness with their spirit that they are the children of God; and if children then heirs, heirs of God and joint-heirs with Christ." From the fact, then, that writers are quoted as holding the opposed views, I would argue that the higher and fuller blessing is not universally bestowed,—that even to those baptized the call is not unnecessary, to examine themselves whether they be born again of the Spirit, whether they be indeed in the faith, to prove their own selves.

The danger, reverend brethren, of such extreme views of sacramental efficacy is twofold, according to the complexion of the mind on which they are brought to bear. Addressed to those without depth of religious feeling, and listened to eagerly by those who wish to rest on something external to themselves, and so to satisfy the alarms of conscience, they lead to Formalism—a dependence on those outward signs as necessarily connecting them with God, and ensuring vital union with the Saviour. To minds of a different temperament, to those of a highly meditative and contemplative cast, their tendency is to lead to Mysticism—to something of a transcendental theology. They are thus either as opiates, which lull the soul into a false sense of security;

or they throw a mysteriousness and dread around it, resulting more from the feelings and imagination than the sober realities of the faith.*

Such, my reverend Brethren, are the directions from which I chiefly apprehend danger at the present hour,—the tendencies which we have to dread, as likely to lead to the rash speculations of the Continent and the doctrinal errors of the Church of Rome,—the evils of Formalism or a refined Mysticism. Far however be it from me to damp the ardour of hope, or check the sanguine expectation which would look for better things. There are many earnest and eager minds raised up, which are endeavouring to stem the tide of evil; much advance and progress are made in theology, even if some opposing forces are at work. Especially would I notice, as the branch in which most has been done in the last few years, the amount of labour bestowed on the framework of scripture, developing the beauty of its constituent parts, and its symmetry as a whole. Much, very much, has been done in bringing out the traces of the manifold wisdom of God as seen in His own volume—its manifoldness and yet its unity—its diversity of style, all converging to one simple end and purpose. The structure and gradual forma-

* All, I think, must allow that there was much of mysticism in the sermons of Dr. Pusey on Baptism and the Eucharist. Is there not something of the kind also in such expressions as these,—“The sacraments are the extension of the Incarnation :” “Through the sacraments we are united to the man’s nature of Christ ?”

tion of scripture are thus better understood ; and if only such researches are conducted by minds deeply impressed with the inspiration of the volume on which they are engaged, how much of light may yet arise ! “ Out of the eater shall come forth meat, out of the strong shall come forth sweetness ! ” *

But such errors trouble us not in the more immediate practical duties to which we are called. Indeed I have not much fear of their appearing among ourselves. Called as I have been to the office which I now hold at a very early age, and soliciting on that ground a double interest in your prayers, my confidence would be in the character of my clergy, in their faith ripened in trial and adversity, and strengthened by many a shock. Our practical work removes us from the atmosphere of theological controversy ; our distance from home keeps us in some degree of ignorance of it ; and yet, as dutiful sons of the Church of England, we cannot be idle spectators of what threatens her interests or affects her peace.

Turning, however, from the painful subject of the errors of others, and looking inwards and around us here, have we no short-comings to deplore—no necessity for a spirit of increased ac-

* Much was done in Townson’s Discourses on the Gospels, and Davison’s Discourses on Prophecy. Of more recent works I would refer especially to Stanley’s Essays on the Apostolic Age, Dr. Tait’s Suggestions to a Theological Student, and Trench’s Hulsean Lectures. The last is full of glowing thought on “ the manifold wisdom of God ” as seen in His word.

tivity and diligence? Are there no subjects which press themselves upon our notice on such a solemn occasion as this, when met together to stir each other up, to give and to receive words of counsel and exhortation? Are we estimating aright our duties, doing all that we ought—all that we might do? A year is almost closing upon us; but a few more days *remain of it*,—a remarkable year surely, as introducing us to the latter half of the century. If in it events follow each other with as great rapidity as in the former half, how mighty will be the march of events—how great the changes which may be witnessed and recorded by those who may see its closing year! Ought we not then, brethren, to endeavour to ascertain our true standing? Could we have a more suitable season for meeting together than the close of this memorable year, a more fitting prayer than the collect for the day, “Merciful God, we beseech thee to cast thy bright beams of light upon thy Church?” Be it ours to copy the pattern of the apostle whom we this day commemorate. His was said to be the martyrdom in will, not in deed; be it ours, if called upon to suffer, to bear it patiently as followers of the Lord Jesus. The spirit of St. John has been said to be the true spirit of controversy. If called upon to contend for the faith, may we do so in the spirit of love, imbibing the spirit which he derived from his Saviour’s breast.* Some have

* See Suggestions to the Theological Student under Present Difficulties, by A. C. Tait, D.C.L., Dean of Carlisle.

thought that, as the world waxes old, the disciples of Christ in the latter day will most resemble the beloved apostle.* If the shadows of evening are around us—if anything betoken the approach of the evil of the last times,—let us seek to be found as he was, tarrying until Jesus come. For all these purposes the best preparation will be an eye directed often heavenward, soaring aloft in faith and prayer, and a heart and affections dwelling much amid those eternal realities to which the apostle was caught up by the Spirit in that vision, the first chapter of which is the appointed lesson for the morning, the last that for the evening service of the day.

Looking back, then, with the experience of the past, (and yours a much longer and fuller experience than my own,) what are the leading characteristics of your work on which I ought to dwell,—what the hindrances which check a greater activity and devotedness to God,—what the encouragements which His gracious hand spreads before us?

Now I am inclined to give prominence to the necessary secularity connected with your ministerial work, as distinguishing it from the more exclusively spiritual character of labour at home. This is lessened gradually as a station advances,—as it passes from being purely missionary to something of a settled parish. But in the earlier history of all the churches in this diocese, has there not been a great amount of secular labour

* See Sermons and Essays on the Apostolical Age, by the Rev. A. P. Stanley, page 262.

laid upon those engaged in the ministry of the word? And necessarily so. The minister is not only the pastor but the friend,—the promoter, not only of the spiritual, but the temporal welfare of his people. His mental energies are anxiously devoted to the rearing of the spiritual temple, but his hands assist at the same time in rearing the fabric of the material temple, if it is to proceed at all; yea, beyond this, his counsel is looked to in the erection of the private dwelling, and in the cultivation of the field. And I do not mention this to wish it otherwise; rather would I feel with joy that it brings us nearer to primitive and apostolic Christianity; that those who have thus laboured with the hand, while labouring also in the word and doctrine, are thereby the closer to him who could say, “These hands have ministered to my necessities, and to them that were with me,” and who wrought as a tent-maker, when sojourning at Corinth, that he might not be burdensome to any. You may look then to him as a pattern, my reverend brethren, when yourselves compelled to assist in the sowing of the seed, or in getting from the lakes the winter store, or aiding in erecting for the wandering Indian a comfortable and substantial dwelling. A debt is owing to you for your work and labour of love in these respects; and if this settlement look back with gratitude to the philanthropic exertions of the Nobleman who founded it,* surely, for the amount of social comfort which we now enjoy, and

* The late Earl of Selkirk.

the rich abundance of produce around us, we are not a little indebted to the labours of the clergy, and not least to one still among us, whose name is connected with every church, and whose exertions are closely linked with almost every domestic improvement in the settlement.*

But, while I notice with praise and approbation what the untiring activity of the clergy has achieved at Red River, and what others are still doing at this hour in their spheres of severer labour in the country, I cannot but feel that this is a snare and a temptation against which it is necessary to struggle. Does it not require an increased spirituality of mind to counteract the tendency of such employment? Does it not require more of prayer, more of watchfulness,—a double amount of secret and private communion with God, to repair what is lost by this necessary contact with worldly things? I feel it myself, brethren, and would impress it upon you. More of my own time here has been devoted to the work of education, and intellectual training of the young, than under other circumstances would have been justifiable; but in this I feel that I am preparing some who may be hereafter employed in the ministry of the word; and to others I am imparting a tone of mind which may be of use in improving the general character and aspect of the country. Let us not then, on this account, labour the less, brethren, but let us pray the more, that our daily employments, not exclusively spiritual,

* The Rev. W. Cochran.

may even minister to our growth in grace, "being sanctified by the word of God and by prayer."

Nor ought the effect of climate to be omitted, as something against which you have to combat. Now, healthy I believe it to be, although the extremes of heat and cold are so great; yet it is trying, and has an influence of its own. It stands in the way of many social improvements, the period of possible labour being so short; and when the country is bound up for so many months, there is little disposition to indulge in much labour for the sake of mere appearance. Add to this the anticipation, which cannot be banished from the mind, of periodical floods, creating a wide-spread desolation and destruction of property,—the uncertainty that any spot, however favourably chosen, may long escape, when the bed and channel of the river or lake are much changed by the melting of the winter snows. All this, as I need not tell you, creates in the native mind an indifference, a quietude, which arrests the attention on first arrival. Am I wrong in saying that something of this effect creeps over European minds after a long sojourn here? Ought we not to struggle against the inroads of such a feeling? We certainly have not the enervating torpor which the heat of India often produces; and in the clear, dry cold of winter there is felt an elasticity of spirits which counteracts, in some measure, the effect of the summer. Yet still the tendency of the climate is to lead to a degree of apathy uncongenial with spiritual growth. So

many causes may arise to destroy the effects of labour, that the spirit to labour decays.

Climate too hinders in other ways. Are there not many spots in which labourers might be planted, yet where ministerial work would involve much hardship? Why should York, the first spot on which most of us set foot, be still without a Clergyman; why should the shores of the bay towards Churchill, and along the East Main, be still unknown to us? A winter in such spots might certainly be attended with privation and discomfort; but surely climate ought not to discourage, if we consider the self-denying exertions of the Moravians for many years on the coasts of Labrador and Greenland. When one thinks of what that little apostolic band has been enabled to effect in those ice-bound countries, as well as at Gnadendal in Africa, or the Leper Hospital at Hemel-en-Aarde,*—when we find, too, that now clergymen of our Church, under a bishop of our own, are undertaking the work on the coast of Labrador, shall we not be eager to meet them along the Straits, by passing upwards on the East Main?† But all these difficulties ought to lead us to feel our greater dependence on God, and that is ever a blessed condition.

* See Krantz's History of Greenland, and Holmes's History of the United Brethren, and a Sermon on Behalf of the Moravian Missions, full of interesting detail, by the Rev. J. Stevenson, Vicar of Patricbourne.

† See the Two Journals of Visits to the Coast of Labrador, by the Bishop of Newfoundland.

The fear of famine, of flood, and of cold, leads us to feel that all we have we derive from God; that it is His to give, His to withhold. On this account I appointed, in spring, special prayers to be used in every church as the waters rose upon us, and when they were withdrawn, and the unexpected plenty of autumn once more greeted our eyes, we joined together in the offering of praise and thanksgiving. Many felt then their dependence on the hand which alone upholds, and your united testimony must be that the threatened visitation has indeed left a blessing behind it. For the measure of health which God has given you for years of labour in this climate, I feel deeply grateful. For one alone would I feel anxious,—one who is among us at some risk and sacrifice. In his case, however, it is not only the body weakened through climate; there is also the effect of mental anxiety, the watching for souls, without as yet much of a stirring among the dry bones.*

But the greatest and most formidable check is still unnoticed, and that is the difficulty which you have to encounter as regards language. Here, of course, I speak especially to those engaged in native work; and yet to which of us is it not a hindrance? We all behold the Indian continually, we gaze upon him as a fellow-creature, possessing the same immortality with ourselves, we notice him as he passes, and he gives and receives the usual salutation of his countrymen.

* The Rev. A. Cowley.

He proceeds onwards, and thinks that God has created different races for different ends, and that an insuperable barrier divides the White from the Red man. We know that God has created all of one blood, yet we cannot tell him this; our tongue cannot speak to him of a Saviour, and warn him of the terrors of a world to come. Now it appears a small thing to master the difficulties of a language. And so it might be if it were one; but the number of dialects meets us, and creates a fresh difficulty. Blessed be God, much has been already done among the natives, and the prayers of our own beautiful liturgy ascend up in their tongue every Sabbath day in four congregations at least in this land. But then, in visiting these, I find varieties in each. There are the two races of different tongues, though evidently sprung from one common origin, the *Saulteaux* and the *Crees*; and of the latter there is the Cree of the Plains and the Cree of York, of Churchill, and of the Low Countries. I have but little hesitation in adopting the Cree of the *Saskatchewan*, or that of the Plains, as the purest, or, to use the term, the most classical; but of those around me there are few who speak it in purity of pronunciation and accent. Of those with whom I am myself brought into immediate contact, almost all speak the other, the *Chippeway* or *Saulteaux* dialect, and that only in a degenerate form.

Regarding the language itself, however, I have no fears. I have done far less than I anticipated in the time since my arrival in the country, but

my ear is now pretty well accustomed to its sound, and the vocabulary becomes daily more familiar to me. When the words fill the mind, and suggest themselves to the memory,—when, if that day should ever arrive, I can think in the language, I should be much more in a position to write it and reduce it to system; for whatever be its origin, it is, brethren, a noble language, or the remains of a noble tongue. It is very philosophical and systematic, as a reference to that grammar which still stands a solitary one, and to the author of which I bear a willing testimony of gratitude to-day,* will prove to any one. It is very complex and artificial, as the structure of the verbs alone would be sufficient to show. I do not imagine that it possesses many roots, and that would make the formation of a dictionary (in which one of yourselves has made great progress)† comparatively easy. Therein it would resemble Hebrew, as it does also in its system of prefixes and affixes, and in its number of conjugational varieties of a single verb. Among the classes into which philologists have divided languages, it has obtained the name of Polysynthetic, from the facility with which it can group together a number of ideas in one word.‡ In this flexi-

* See Grammar of the Cree Language, by J. Howse, Esq.

† Rev. J. Smithurst.

‡ This name was first given by M. du Ponceau, and since adopted by Humboldt. For interesting examples and remarks on the general features of the American languages, see Prichard's Researches, vol. v. pp. 302—320. See also Schoolcraft's History of the Iroquois, chap. xi.

bility, and the ease with which compound words are formed, it seems to resemble the Greek language; and if, on this very account, the providence of God was seen in making Greek the language of the New Testament and the early Church, in which all the nicer shades of technical theology were readily given, so the possession of a similar feature in the language of this land would give one favourable omen for the translation of God's word and our own invaluable liturgy. To my own ear (it may be from partiality) it sounds now with softness and sweetness, whether in the full Indian service, which I heard at Cumberland, and in which I sought to take a feeble part, or in the sermons of him who is the first native minister, of my own ordination, in the land.

The question of orthography remains still in some measure unsettled. To a symbolical alphabet or the syllabic system I feel opposed, as it seems to present a double labour to the Indian,—to learn the symbols in order to acquire his own tongue, and afterwards our alphabet for the study of the English language. Nor do I see myself the gain of adopting an alphabet differing much from our own, artificial and unnatural although ours may be. Our object is to teach the Indian through our language, and to introduce him to our habits of thought. Our object is not to lose the amount of labour bestowed on the Cree and Chippeway language in the grammars already compiled, but rather to abridge and in-

roduce more of system. A short grammar of the two languages, a few elementary lesson-books and primers might first be prepared ; and then we should be the better fitted for the solemn and responsible task of translating the volume of inspiration. All this, my reverend brethren, we must do ourselves, for the fact is, that none of those who speak the language, and interpret for us, understand it grammatically ; they can speak, but they cannot analyze, they can give us a sentence, but they cannot parse its words.

For the very use of language as an instrument has to be taught to the Indian. He knows not the Bible, the book of God, and we wish to give him the word of life ; but we must take a lower level, and remember at the same time that he knows not any book, nor the value of those mysterious signs which give us the thoughts and feelings of others, who lived and breathed many thousand years ago. And this you must have felt yourselves as a metaphysical difficulty, one may say, impeding your free intercourse with the Indian. You talk to him of the life of the Saviour, His miracles, His crucifixion, and ascension ; and the Indian, when you tell him of the blind restored to sight, or the dead brought to life, answers by producing some tale or legend, which has passed from mouth to mouth, and been received as traditionary truth, of some similar case among themselves. He cannot discover the difference he thinks as much credit may be

attached to his legend as to our Gospel. He has to learn the value of a book; how its contents travel from age to age,—how it can come with the seal of antiquity upon it, and claim the reverence and homage of mankind. He has to learn this of any book, and then he will come to look as he ought upon the book of God, the voice of the Most High speaking to us from heaven.

Let me not be understood as speaking with anything of despondency of the language and its difficulties. Far from it: a mighty step has been taken in the ordination of one native of the soil to plead with his fellow-countrymen in their own tongue. And now that his preparation for orders is over, I hope to have much more time to devote to such studies. In this work I would solicit your freest suggestions: the more immediate consideration of it I would fix for summer. As last winter we held something of a diocesan meeting for mutual conference and arrangement of matters connected with parochial and ministerial duty; so, next summer, when, if it please God, one now absent may be among us,* I hope we may meet as a kind of translation-committee, for the purpose of furthering God's word, and, as its handmaid, our own Prayer-book.

If such, so various and complicated, are our discouragements, what, it may be asked, has yet been effected in the land? has any real progress been made?

* Rev. J. Hunter.

My answer is, Look around, and compare the circumstances of the Red River now with what they were thirty years ago. We can scarcely imagine the country without a minister to comfort and encourage the inquirer, to cheer and gladden the sick by his visit, and raise the eye of the dying to a better land. We can scarcely imagine the condition of the family, when no matrimonial bond had been solemnly entered into, no blessing of God invoked on the union: we cannot imagine children growing up without any dedication to the Saviour in infancy, no education to prepare them for their duties in life, none to fit them for an endless eternity. We cannot imagine the dead consigned to the grave without any religious service,—no minister to comfort the bereaved and to solemnize the occasion to those left behind. Yet such things must have been: weeks without their sabbath,—sick beds without comfort,—death beds without hope. And is there no change now? Let the condition of the settlement convince the blindest. There is a very exemplary observance of God's holy day; a good attendance in the house of God; a very large number of communicants, and I hope, at home, much patient and careful study of God's word. We may still be far removed from what we ought to be, as a people living in the fear and worship of God, but, in the retrospect of the past, we must be guilty of the deepest unthankfulness, were we not to say, "What hath God wrought!"

And, passing from the settlement, what is the effect elsewhere as regards the scattered Indians? To judge of this, you must see (as I have seen) the houses around Christ Church, Cumberland, and the canoes conveying the worshippers to it each Sunday morning; or must pass beyond, and see the little band enjoying this winter, for the first time, the ministrations of a clergyman at Lac La Ronge.* Great already is the influence of the Gospel in those quarters, and very hopeful the prospect as regards the Indian mind. Our position at present I sometimes contemplate in the following way: I compare it with what existed in apostolic times, between the Day of Pentecost and the publication of the first gospel or epistle. Was there not an interval of time when those enlightened by the Spirit at Jerusalem went forth and spread the tidings to others, who in their turn took up the news, and became publishers of the word themselves? Thus, doubtless, many were gathered in, and added to the Church; and yet this was the interval, as was well shown by a late lamented divine,† when error crept in, and those heresies, the mention of which at first startles one in the apostolical epistles. And so too very many are they, who brought into the Red River have heard the word of life, and converted by the Spirit have embraced Christianity: very

* The Rev. Robt. Hunt.

† The Rev. Ed. Burton, D.D., Reg. Prof. of Div., Oxford, in his Bampton Lectures. I have not access to the book, and quote only from memory.

many those, who at Cumberland have accepted the glad tidings. When they return to their tents, "out of the abundance of the heart, the mouth speaketh:" of one I have personal knowledge, who thus continued speaking for a week together without allowing himself his usual repose, so great was the anxiety to hear him. And yet, we must fear, that some error would be mingled with the truth, and that the amount of error would increase with each successive channel. The word of God then is passing from lip to lip, whether we will or no, and let us not stay the voices of those who would tell it abroad, but let us at the same time endeavour to obtain additional agency, so that none who desire the knowledge may lack it in its purity. The Indians already recognize a power and life in the treasure we possess; they acknowledge that a greater than human arm is with the white man; they feel that on him their arts of conjuring are ineffectual; that "there is no enchantment against Jacob, neither any divination against Israel."

On the subject of discipline and order, I have but little to remark. In the former there is more of strictness than at home,—long may it remain so! It depends much on the respect with which the individual clergyman is regarded, and the authority which he is thus enabled to exert over his people. Such hitherto has been your control quietly exercised over your flocks, that as regards the approach to the Lord's table, you have been able to observe a most wholesome vigilance. You

have been able to keep back those, of whom you stood in doubt; and allowed none to draw near for the first time, without previous application to yourselves. I have only to request you to persevere in the same spirit, acting in this painful part of your duty with the utmost tenderness and circumspection.

As regards external order and ritual conformity, there is as little necessity to say much. In the services conducted in St. Andrew's church, in the Middle and Indian churches, there is scarcely an improvement which I could desire, and to them I may add Christ Church, Cumberland. All is done, which can recommend the simplicity of our beautiful services to the hearts of the humble worshipper; and surely, the prayer and adoration of our last Sunday within these walls * lead us, who have come from afar, to feel that worship is of no time and place. All seemed then of one heart and mind in the sanctuary, and while we enjoyed communion together before God, we felt the blessedness of that communion of saints, which is the best earnest and foretaste of heaven.

Of the services in other places I cannot speak. Where the congregation is an infant church, gathered from heathenism, some latitude must be allowed the clergyman in abridging the service, as is the case in India.† He must avail himself of

* The Ordination Sunday, when the congregation exceeded 1000, and the number of communicants was about 300.

† This is done I find at Manitoba.

the assistance of the best interpreter, until a translation of the Prayer-book is completed and sanctioned by authority. If at the Upper Church some things still remain, which may require change, it is because I am unwilling to make any alteration, until the tenure of that church is finally settled, and the question of the Church-lands decided.* Of the favourable arrangement of this long agitated point during the next summer I have every assurance.

Shall however our exertions be limited to these spots already occupied, shall nothing be done to gain fresh stations? These may call for some remark. Of new stations under contemplation, I would mention five. The district of the Assiniboine, in which I hope hereafter to place the Church of St. James, I may regard as already commenced, service being held in a licensed school-room, and I trust it may prove a blessing to the growing population of that river. Moose Lake too I may consider as commenced, as to it Mr. Hunter has already paid periodical visits. There, during the present winter, a catechist is labouring.† It will form Mr. Budd's more immediate charge when he can leave Cumberland, and there, I hope, a goodly number will, in a month or two, be baptized by him. As his first ministerial sphere, let it have an especial place in

* This question is, in some measure, similar to that of the Clergy Reserves in Canada.

† He is supported by a part of the Grant, made to me for diocesan purposes by the Christian Knowledge Society.

our prayers. Two others, Moose Fort, James's Bay, and Swan River, were offered to me by the Hon. Company. From the former the Wesleyans have latterly withdrawn, and I hope it may be occupied in summer by a clergyman from the Church Missionary Society, who will gradually open communication and intercourse with the Indians at Albany, Rupert's House, and the East Main. In Swan River I have no immediate prospect of a clergyman, and am therefore obliged to forego a sphere, where, I believe, the Indians are promising and anxious for instruction. Of York I have already spoken, and would only further say, that I feel it a reproach that, when the vessels annually arrive from England, there should be no clergyman and representative of our Church to meet and welcome them.

To sum up then my own labours, and our present numbers and condition. Two churches have been consecrated, that of St. Andrew's, Red River, and Christ Church, Cumberland, with the burial-ground of the latter. Two Ordinations have been held; at the first one deacon, at the second one deacon and two priests were ordained. Besides this, there have been five Confirmations, four at the Red River and one at Cumberland. The number of clergy at the present moment, with myself, is ten. Of the nine, four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges, and more purely missionary work. Indeed, that of the Indian settlement I may surely call a

parish, as also that of Cumberland: when I think of the two churches, the worshippers and the communicants, they are like "fields which the Lord hath blessed." May the other two soon possess living worshippers and a material temple! To these we have only to join Mr. Budd, as assisting at Cumberland and labouring between that and Moose Lake. Nor ought I to forget the one laborious and earnest-minded catechist, who has prepared the way for Mr. Hunt, and is now his fellow-helper in the work.*

On education, you may expect me to say something, but time forbids me to enter upon the subject at length. To the schools of the settlement I can bear willing and conscientious testimony. They are very numerous, more so than the population would require, were it not that the houses are built only on the bank of the river, and chiefly on one side. A solid, substantial, and scriptural education is thus afforded. There is no excuse for any child growing up without instruction, as in each school there is a proportion of free scholars, through the liberality of the Church Missionary Society. There is, as the result of these schools, together with the respective Sunday-schools, an amount of intelligence among the young which agreeably surprised me on first coming hither, and from which I augur the happiest consequences as regards the rising generation.

Besides these, there is the higher school, almost

* Mr. James Settee.

I may say consigned to my care, by him who lived not to see me in the flesh: conducted with great zeal and activity for many years by that lamented clergyman, whose name and memory I would ever hold in reverence.* Dying the day of my entrance into the Red River, his wish was that the first offer of it should be made to me by those whom he left behind. And God seemed to direct me not to refuse. It has laid upon me more of labour, but that labour has been its own reward. To it, in anticipation of the future, I have given the name of "St. John's Collegiate School." Should I be permitted to rebuild the church there, it would be St. John's, my own cathedral church, called so after the apostle of whom we think to-day. Near it would be rebuilt then, if circumstances permit, with more of architectural plan, the collegiate school. As a part of it, at present and hereafter, it may be a separate building, would be the institution for the training of a native ministry, St. John's College. And over all, whether the youth training in wisdom's ways and growing daily in earthly knowledge, or those to be prepared in theological study for the service of the sanctuary, I would inscribe as the motto of duty and of hope, "In thy light shall we see light."

These are among the subjects which crowd upon my mind, when called on to address you. These, as you will readily believe me, are the subjects which occupy my daily thoughts. These

* The Rev. J. Macallum.

subjects—"the care of all the churches," few though they be—and beyond this, there is the longing for fresh openings, when I look upon the land in its length and breadth. It is this longing which wears the spirit at times, as you can yourselves testify, and which is the peculiar portion of a missionary Bishop. The population appears small; but how are they to be approached and gathered together? Conferences with Indians I have held from time to time,—messages of inquiry I have sent. Three of these are not without hope, though at the time unsuccessful: the one with the Indians of Beaver Creek, in consequence of Mr. Cochran's self-denying visit there; another with those of Lac la Pluie; the third, in which there was no drawback, with those of Swan River.*

Ungrateful however should I be, and ill-fitted to discharge my duty as your representative on this occasion, were I not to acknowledge the munificence and liberality received by the Church in Rupert's Land.

To the Church Missionary Society I know not how the debt of gratitude can be discharged. It is her happy satisfaction to feel, that she has been the founder and cherisher of the Church in this land. Munificently has she contributed towards this object from year to year, not alone supporting the clergyman, that was but a small thing, but constantly clothing, feeding, and supporting

* I have since arranged to send the present catechist at Manitoba to commence the work there in spring, and, I trust, prepare the way for a clergyman hereafter.

the poor Indian and his family. The outlay has been great, but the return has been far greater, —many rescued souls, many bright crowns of glory. We thank them for the past, in the name of the poor Indian, as well as of the European settler; we pray them not to withdraw their outstretched hand of mercy. A little we have this year endeavoured to do in return; far more would be done had the people ability, had they the power to convert in a British market their corn into money; what they could give, that, I bear witness, they have given cheerfully and liberally.

To the Society for Promoting Christian Knowledge I have to acknowledge our obligations for the liberality of their votes to the Church in Rupert's Land at their meeting the day before I quitted England. Of the £300 assigned to me for diocesan purposes, most of the churches have reaped some benefit. £50 were given by me towards the completion of the church in which we are now assembled; £50 towards the erection of the school, which will, I hope, soon meet the eye between the parsonage and church.

To the Bible Society you were all of you much indebted before my arrival for their unvarying kindness from year to year. In my own name I have to thank them for two large grants, by which I hope a dépôt of Bibles in English, French, and Gaelic, may be kept at York, Cumberland, and the Red River.

From the Society for the Propagation of the

Gospel I have not yet derived aid ; but I am not without hope, that a memorial which I have sent home may lead them to make a grant for the support of one clergyman at least. As they are connected already with all the other dioceses of British North America, so I trust they will not refuse to take some interest in this, the remotest and not the least needy.

To these noble and venerable Societies, in praise of which I need not speak before you, my reverend brethren, I have ventured to add one among ourselves for the benefit of the diocese exclusively ; a Diocesan Church Society for grants to Schools or Churches, or the salaries of Clergymen. It will be to aid those spots where parishes are gradually formed, and from which missionary assistance is consequently withdrawn. It exists as yet only in name ;* my chief wish is to make it a centre for legacies, should any from a distance wish to benefit the country permanently, or should any, who have acquired wealth in it, desire, after the example of him whose munificent bequest founded the bishopric,† to leave behind some token of their anxiety for the welfare of those, through whose labour they have amassed their riches.

And are there not those besides, whom we are

* This fund, as yet, only amounts to £130. It is not my intention to draw from it until a considerable sum shall have been raised.

† The late Alex. Leith, Esq., Chief Factor in the H. H. B. Company's service, Cumberland.

bound to thank to-day? Although our eager wishes for the spiritual welfare of the Indian may at times go beyond the views of the Hon. Company, to whom God has committed the government of this land, yet surely we ought to make some acknowledgment for the courtesy and kindness, which have marked an intercourse of many years. From their representatives I have myself experienced great attention, and have ever found my suggestions met in a friendly and cordial spirit. To the Hudson's Bay Company, along with the bequest referred to, we are solely indebted for this bishopric. I have a satisfaction in feeling that I am supported, not by distant liberality, but from this very soil, and to this soil it is my wish to dedicate all I derive thence, and whatever of strength and energy I possess. One thing, I am aware, is still wanting, that we should in our public services unite in prayer to God for those bearing rule in the land, that they might ever use the power, of which they are stewards, with a view to the glory of God, and the best and highest interests of those committed to them. Such a form of prayer I hope shortly to sanction, as used in other colonies and dependencies of the British Empire.

And now, my reverend brethren, I dismiss you to your work; and may the Lord strengthen and bless you in it. It is a work of difficulty, as has been sufficiently shown; it is a work in which I would be engaged with you heartily and fervently. My own is no easy task, so to lay the foundation,

so to consolidate the Church of Christ, as its first Bishop here, that damage may not be received in anything. Great the responsibility of commencing episcopal ministrations here : yet this I feel that I scarcely do, as the visit of the Bishop of Montreal, by his winning and conciliatory manners, smoothed the way, and presented our church in the most favourable aspect, and disarmed many a prejudice even before my arrival. We are now, I trust, stronger, although still a little band ; already we double the number of those engaged in the ministry the winter before I came. What may be the future destiny of the land we know not ; whether the gradual diminution of the means of subsistence, the failure of the chase and fishery, the increasing want and distress of the Indian population, may bring in a brighter day of Gospel light, is known only to God. Our concern with them is as immortal beings, whose souls we must endeavour to save. And with our flocks already gathered in, our concern is for eternity,—to labour as those to whom will soon be addressed the solemn words, “ Where is the flock that was given thee, thy beautiful flock ? ”

Return then, brethren, to preach and minister to your flocks, and may it be in the fulness of the blessing of the Gospel of Christ. Preach to them affectionately, so that they may feel, that they live in your hearts, and that you long for their souls. Preach to them fully “ the whole council of God ; ” dwell not on favourite and isolated

texts ; but keep to the proportions and “analogy of faith,” as it stands before you in the volume of Scripture. On this ground adopt often expository preaching, passing through books and larger portions of the word ; thereby you will relieve your own consciences, and best consult the everlasting welfare of your people. They have to learn God’s word ; let them have more than detached texts explained to them. Be diligent students, that you may be faithful preachers. Deal also in explanation of the services of the Church, for then, they will not only love what they hear from the pulpit, but they will love and reverence those prayers, in which they first commune with God and His word, before they listen to the words of man. And, what you preach, live ; be a pattern and example to the flock ; lead them in their journey heavenward, and then, “when the Great Shepherd,” who is at once their Shepherd and ours, “shall appear, you shall receive a crown of glory that fadeth not away.”

THE END.

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A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

AT HIS

TRIENNIAL VISITATION,

IN

JULY AND DECEMBER, 1853.

BY

DAVID ANDERSON, D.D.,

LORD BISHOP OF RUPERT'S LAND.

LONDON:

THOMAS HATCHARD, 187, PICCADILLY.

1854.

ST

LONDON :

G. J. PALMER, SAVOY STREET, STRAND.

TO
THE CLERGY OF THE DIOCESE
OF
RUPERT'S LAND,
THIS
Second Charge,
PUBLISHED AT THEIR REQUEST,
IS
AFFECTIONATELY AND GRATEFULLY DEDICATED,
BY THEIR
FAITHFUL FRIEND AND BROTHER,
DAVID RUPERT'S LAND.

A CHARGE,

&c.



MY REVEREND BRETHREN,

IT is not, I trust, as to an idle ceremony, sanctioned by usage and long custom, that we have come together this morning. Rather let me hope that it is in the very spirit of that beautiful Collect which meets us again to-day,* with a deeper and more earnest longing, as years roll over our head, that it would please “our merciful God to cast His bright beams of light upon His Church, that it might so walk in the light of His truth, that it might at length attain to the light of everlasting life.” We assemble in a dark land, in which it is our blessed privilege to diffuse the light; we meet on this occasion to trace its progress, and to pledge ourselves in the presence of God to renewed and yet more strenuous efforts. Our aim would be not to “cease our labour, our care and diligence, until we have done all that

* St. John the Evangelist’s Day.

lieth in us," to present the light to every human being within this wide spread land, feeling our utter inability to quicken a single soul, yet praying that the same "God who commanded the light to shine out of darkness, might shine upon the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." So holy and spiritual then is the object of our solemn assembly, for counsel and encouragement on the very end of our ministry—the enlargement and extension of the Redeemer's kingdom by ourselves, as especially, in the providence of God, a missionary Church.

But while I would desire that the recollection of this our great purpose might remain uppermost on our minds, and exercise a hallowing effect upon all of us, there are surely some subordinate advantages which such seasons possess, to which, in passing, it may not be unprofitable to allude. There is, it appears to me, an amount even of historical value connected with a Charge, as bearing on the interests of the Church, and the advancement of Christianity. In looking at remarkable periods, and taking a longer interval of time, this is, of course, the more easily discerned. If thus we should take a Charge of the present day, and should compare it with the well-known Charge of Bishop Horsley at the opening of the century, and then should pass from these to one of Archbishop Secker, when holding the see of Oxford, in the middle of the last one, three very distinct eras would appear to view; the marked difference in the moral

and spiritual aspect of the people, and in the condition of the clergy, could not fail to strike the mind. And it may, perhaps, be pronounced to be an excellence, thus to grasp the prominent features of a period, and successfully to delineate them.* If that is, by general admission, an imperfect sermon which can be accommodated to more than a single text, so might we almost say that, other things being equal, that would be the best Charge, which contains within itself the internal evidence and proof of the very period at which it was delivered. Now, if the remark apply at home, if even there an individual Charge give a picture of a period, and a series, if complete, a history, more or less perfect, of the vicissitudes of the Church, it is more obviously applicable in the case of an infant and newly-formed diocese. May not a deep historical interest attach at some future day to the primary Charges delivered in Australia and New Zealand, in India, Africa, or British North America?† May not the ecclesiastical historian turn to them with eager curiosity, and as the Church swells and increases, may he not delight

* We might notice, as furnishing examples of this, the remarkable Charges of Bishop O'Brien, of Ossory, of 1842 and 1851, and the striking Charge of one, whose name varies but little, Bishop O'Beirne, also of Ossory, and afterwards of Meath, of 1796 and 1797.

† Much is thus neglected and passed over by those in the very centre of the events, which to another generation would be clothed with interest. The first Ordination on Mount Zion, the first Ordination of a native in each heathen land, would thus be events marking *eras* in the providence of God.

to cast his eye backwards, and trace the “day of small things?” And thus, brethren, among ourselves, if God enable us carefully to watch the growth of the Redeemer’s kingdom, and faithfully, from time to time, to report it to you, such documents ought to furnish matter for a connected history of the progress of Christianity in the land.

Add, moreover, brethren, to this their historical value, that they are the judgment and testimony of an eye-witness. It is “what we have seen and heard that we testify;” it is after “we have gone and visited our brethren, where we have preached the word of the Lord, and seen how they do,” that we make our report unto you. Apart from such a periodical assembly, or such a recurring charge, you would labour in your isolated spheres, and carry on, it might be, as successfully as at present, your ministerial work, but you would remain ignorant of the exact position of your brethren. You might even, beyond this, receive from them some occasional tidings, but you would be liable to an error, of which we have ourselves had experience in hearing from China and New Zealand—you might imagine from the letter of your friend that his success was greater than your own, and his trials fewer, while he was drawing the very same inference regarding yourself, and esteeming your position and prospects more favourable. And this too very naturally, because you have not one and the same standard by which to measure your work; of the difficulties which press home you have the heart-felt experience, while imagina

tion gives a brighter colouring to that which is seen at a distance. But have we not, in the constitution and order of our Church, a provision exactly adapted to meet this want? One who has himself beheld, the various fields of labour, who has compared their difficulties, who has himself come into contact with the mind of the natives, and endeavoured to form some idea of their intellectual and spiritual state, comes among you, and as he addresses you, he has vividly impressed upon his mind, the faces, wants, and trials of your brethren, who are necessarily absent from us to-day. He can compare the Indian of the East Main with the Indian of the English River; he can balance the difficulties of the Saskatchewan with those of Moose or Islington; the trials of a sphere purely missionary with those incidental to one possessing more of a parochial character. He has all in his eye, he bears all in his heart, and he seeks to bring the information to a focus, and set it in order before you. The judgment, it is admitted, is fallible; the inferences at best are liable to the imperfection of the creature, but still it is the testimony of an eye-witness, the judgment of a single mind on an extended and extending work.

Now, if such testimony be submitted to you, very faulty surely must be the picture, if it fail to awaken your sympathy. If those various spots are depicted indelibly on our hearts, and "out of the abundance of the heart the mouth speaketh," the simplest recital must stir up within you

emotions of the liveliest interest. You almost feel your own burdens to be lighter, or at all events, you feel that others are as sorely tried; you find much additional matter for prayer and daily intercession, ought I not to add, matter of thankfulness for some peculiar mercies, which God gives to each one of us? We meet as parts of one body; you hear how the other members suffer, and you suffer with them; you hear how the other members rejoice, and you become partakers in their joy. If it be asked, for whom are we to feel the most deeply? our ready answer is, for the most distant, the weakest, and the most exposed, for those who are the farthest from such opportunities as the present of clerical intercourse and communion with their brethren. Feel most for those who are the nearest to the confines of Satan's kingdom, who are in the forefront of the battle against him who is mightier than the giant of Gath, who meet him almost as it were, face to face, for our remotest labourer in the North, and our most distant one on the shores of James's Bay. The effect, be assured, is good, to have the sphere of vision and of feeling enlarged. If it was a refreshment to ourselves to change for a time the current of our thoughts, and to have them directed to a wider and more extended area; if it brought us home more thankful and more prayerful; a measure of the same refreshment we would seek to impart to you, by asking you for a few moments to drop the recollection of your own spheres, and think of that of others. For to-day we address

you, not alone as ministers of your several flocks, but ministers also of that Church which God has in mercy planted in this land,—yea, more than this, of our Church, whether existing at home, or now extending her ministrations to the remotest corners of the earth.

In carrying out then, brethren, as far as may be, these various purposes, our survey must necessarily be both general,—of our Church in her largest extent—and local, in reference more immediately to our own country and diocese. In the former case, though very distant, we rejoice to feel that we are not cut off from the Church of Christ at home, but very closely bound to her by affection, interest, and common privileges. We turn, therefore, naturally to inquire what changes may have passed upon her,—how she has been affected by the events, which may have happened around and within her. In the latter case, we contract our view, and look around us to see how, as good and faithful stewards, we are endeavouring to keep unhurt and undefiled the trust which we have received,—how we are tending and cherishing the plant, the off-shoot of the parent and noble vine, which is rooted among ourselves.

Now in the general, but necessarily very imperfect, view of our Church, as she exists at this moment, the feature, which most prominently arrests the attention, is the activity which we everywhere behold. The life and energy which pervade the masses of the community seem surely to have penetrated also into the Church. If commerce

has opened for herself fresh channels of wealth, and the providence of God carried man in mighty numbers to new spots on this habitable globe, Christian zeal has not been backward in following up these openings. And, while the Gospel is sent to the distant, the healing balm is applied also to every description of sorrow or distress which Britain can exhibit. To increase the comforts of the poor—to raise them socially—to lead them to the consciousness that they are felt and cared for,—this is the very glory of our age, and in effecting this our Church holds a happy, I had almost said, a proud pre-eminence. The knowledge of the future is in mercy veiled from man, but if He who holds in His hands the hearts of all, before whom “the nations are as a drop of a bucket, and are counted as the small dust of the balance, who taketh up the isles as a very little thing,”—if He should graciously grant to Britain, for yet a more lengthened period, exemption from war, how much of progress might the next generation witness? The jubilees of the different societies have taken place, and they have gone forth again in their career of benevolence, as the recognized auxiliaries and handmaids of the Church; and there has been, too, if we may say it, the jubilee of the nations, rejoicing together in peaceful and bloodless emulation, bringing the productions of the earth as by a common acknowledgment to the “crowning city, whose merchants are princes, and whose traffickers are the honourable of the earth.” Hope might gather from these things matter of

brighter augury, and indulge in the pleasing anticipation that peaceful improvement might have free course, while so many seek as their great object the social and spiritual advancement of man. The asperities of political strife seem, in some measure, to have died away, the edge of party feeling to be rubbed down; and in religion, too, although clouds still rest upon the horizon, something of a similar effect may be seen in the greater union of earnest-minded men,—the prospect is on the whole brighter than when we last met together.

The movement, of which I then felt it necessary to make some mention, has not apparently advanced with any rapidity since. The open and declared assumption of the Church of Rome has, in the opinion even of many of her friends, been antedated, and made at too early a period, before Britain was yet ripe for the measure. It has served to open the eyes of many to her true character, and few comparatively have since joined her ranks. The Bible has in consequence been more prized,—the law and the testimony more resorted to. It was certainly not a little significant that the University of Oxford should have been engaged in sending forth the Bible of Wycliffe afresh almost at the very time of the arrival of the Papal Brief; and it has been happily adduced as giving a cheering omen, that the “Book of the Scriptures shall still prove the fortress of Protestant England.”* May the bulwark thus be

* See the Letters Apostolic of Pope Pius IX. By Travers

raised, may the tide of error be rolled back, and in the day of temptation may the Redeemer's answer, "It is written," prove our unfailing watchword!

And yet Rome has her converts, and we are challenged to account for them. We would endeavour to do so, and find in them only a confirmation of Scripture. It is not the bold declaration of truth which has carried so many over; it is rather the fascination of music, the vision of a fancied antiquity, the unfounded assumption that she alone has the truth and the key of knowledge.*

Twiss, D.C.L. In this work will be found the fullest and ablest discussion of the Papal Brief in its legal aspect. Of the general bearing of the question on the Church, Bishop O'Brien's Charge, 1851, would furnish the most complete investigation. In it is an elaborate defence of the Ecclesiastical Titles' Bill, with a notice of some defects in its provisions.

Having mentioned above the re-issuing of Wycliffe's Bible, I would refer also to the presentation, soon after, of a splendid copy of Luther's Translation of the Bible to the University of Oxford by his Majesty the King of Prussia. This edition was printed at the sole cost of that monarch; and the two facts taken together, tend to show a growing interest in the work of the Reformation and the Word of God.

* This was written before I saw the following passage in the latest Charge of the Archbishop of Dublin. It gives, in strong and forcible language, what I have hinted at above. "Those of the educated classes who have embraced Romanism, have done so, for the most part, by their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination. Argumentative powers, indeed, and learning, several of them possess in a high degree, but these advantages they think themselves bound to lay aside

It is by a fascination and spell that she still works, even as the Apostle warned the Galatians of old against the witchery of kindred errors,* even as St. John, in prophetic vision, speaks of the system once and again as a cup of sorcery. Now it is singular that in Ireland, where there has been the least approximation to such errors,—where few of the clergy, if any, have been led to trifle with such delusions—that there God should graciously have given so mighty a band of converts from that corrupt system. It would, indeed, appear as if God had conferred this marked and signal token of His blessing upon faithfulness in the proclama-

and to disparage in all that pertains to religion. Though well capable, by nature and education, of weighing evidence, they decry all appeal to evidence, either for the truth of Christianity generally, or of any particular doctrine; and place the virtue of faith in a ready reception of what a man is told, without any more ‘reason for the hope that is in him’ than the Pagans have for their belief. They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and the picturesque. They deliberately prefer what will afford most scope for the exercise of their feelings, and the gratification of their fancy.”

* We have often thought that the Epistles to the Romans and Galatians furnish the best antidote to the errors of Romanism on the subject of justification. They contain the answer to such misrepresentations of Scriptural truth, as the Epistle to the Hebrews would contain the answer provided by the Spirit to the case of the Jew. Is it not strange, too, that in their titles they bear the very names of the two leading nations in which the system most prevails? The striking resemblance between the Galatians and the Gauls of modern Europe, is well drawn out in Howson and Conybeare’s *St. Paul*, vol. i., page 262.

tion of His truth. May it soon be the case also in England, when, awakened to the full sense of danger, she recoils from the debatable ground, and determines no longer to hold parley with the deceiver : may many then be rescued, and restored to the truth as it is in Jesus !

For this end let Romanism be studied as a system, in her acknowledged documents, her books of devotion, and in the records of the past. Surely those who would tamper with it betray much ignorance of—

(1.) History. Has not the prosperity and true greatness of Britain been closely connected, in the providence of God, with her adherence to Protestant truth ? Is this not marked as with a sunbeam in the successive reigns, ever since the period of the Reformation ?* Is it not in the power of any to compare her at this hour, with the leading nations of the continent, where Romanism has the firmest hold on the people—would any wish to make the exchange ? Or, taking the darker features of the historical picture, is it that any can have forgotten the bloody massacres and persecutions by which, when dominant, she has sought to promote her cause, and which have been stigmatized even in some of her own chronicles ? Is there not a renewal of something of the kind,—a hint of what might happen again, had she greater power, in recent events in Italy and Austria ?

(2.) There is too, besides, an ignorance of

* See this powerfully and clearly stated in the preface to Dr. Croly's work on the Apocalypse.

doctrine. It is sometimes said that our Articles are chiefly negative—negations of error rather than positive declarations of truth. Granting that they are such, of what is it that they are the negation—is it not of the errors of Romanism in every varied shape? And naturally did they assume this form, when the Reformers had just escaped from their bondage, and had now planted their feet on a firm rock. They were building up a system of truth, which might be proof against any coming assault, and we at this distance of time feel that it was not uncalled for. And shall we build again the things which they destroyed? Less perhaps has been said through the whole of the present controversy on doctrinal than on other points, and yet I feel convinced that here is our strength. An artificial halo is thus thrown around their system—a mist and cloud raised by which effectually to screen the Bible from the gaze, and thus the eye is withdrawn from the contemplation of revealed truth, and the vital doctrines of Scripture, which are at stake. For the student of the Bible we have little fear;—let the doctrine of mediation and the atonement be studied in its pages, and the mind must shudder at the idea of other mediators, and a divided trust;—let the nature of prayer be contemplated, and from any one book of her devotions it would instinctively turn away;—let the institution of the Lord's Supper be viewed in the light of the Gospels, and then, in looking at her administration, the people are robbed of their birthright as regards the one element, while around

the other error has done her worst, and, under the idea of honouring Christ, she has derogated from the completeness of the sacrifice once offered for sin.

(3.) I fear, too, that to this we must add, that they betray ignorance of prophecy. Awful indeed are the warnings and denunciations which the closing book of Scripture unfolds against some corrupt system,—a system which, if there be continuous prophecy in that book or in Daniel, must have existed now for a long season, and nearly spent its power. If Babylon be not Rome, the task of explaining such prophecies is hard indeed, and the burden of proof would rest rather with our opponents. The admission of their own writers, such as Bellarmine and Bossuet, might lead many to pause and reflect; for if Babylon be admitted to be Rome, few surely can imagine that all that Scripture predicts is fulfilled in Pagan or Imperial Rome. It stretches over too large a compass,—it occupies too great a breadth in Scripture,—it points too much to spiritual matters to admit of any such evasive solution.* And if it be so, then any approach to the system, any palliation of her errors is sin. Oh that some who have been led away by giving the reins to fancy, or a morbid craving after antiquity, might yet see in their true light the judgments which hang over

* The clearest view of the argument in a short compass, of which I know, is in Dr. Wordsworth's Lectures on the Babylon of the Apocalypse. I refer to it the more readily because it is written with great caution, and without any tendency to extreme prophetic views, so that the testimony is doubly valuable.

the system, and escape ere too late to a purer and a nobler faith !

And to be convinced that Rome is still unchanged, we need not look beyond her last and crowning act. There are those who hold that the points in question between the two Churches are mysterious and difficult, and that to assert the contrary is unwise and unguarded. We cannot yet imagine it to be so ; we have not so learned Christ ; we have not studied to so little purpose the Articles and Homilies of our Church. Let the issue be joined on the Papal Bull, or rather Brief, and surely those must have their eyes judicially blinded, who can look to the Virgin, to St. Peter, St. Paul, St. Gregory the Great, and the other heavenly patrons of England, as deprecators or intercessors with God.* How different this from the majestic simplicity of Scriptural declaration, "There is one God, and one Mediator between God and man, the man Christ Jesus."

That Britain should ever have admitted such a document seems indeed strange, and to trace the steps by which it was brought about, yet stranger still. In each step, we fear Britain has lent her aid, and the verse always recurs to the mind—the proverb, in this case, alas ! destined to pass without fulfilment, "Surely in vain the net is spread in the sight of any bird." I well remember to

* For these very expressions, see the original document as given by Dr. Twiss in the Appendix to the *Letters Apostolic*, page xx. For the difference between a Bull and a Brief, see the same work, page 2.

have felt a chill when it was first proposed, that Britain should enter into diplomatic relations with Rome. Now this Rome at once admitted and gladly welcomed; but was it not then, that she really advanced beyond, and in substance said, "I grant the temporal favour which is desired, but I make beyond a spiritual claim?" Was not the draft of the more obnoxious measure—a measure by which she assumes a power in Britain, denied to her in states of her own communion—was it not placed on the table at the time, as has since been maintained? Was not this done so covertly, as to remain unknown for a long season? a strange gift surely, of which the receiver was unconscious, and the giver unwilling to proclaim it at the moment! a curious political action to be performed *ἐκ παρέργου*. But it is at the very time that her power is waning abroad, that she makes this effort. Is she not weakened in Italy, weakened in France, and shall she then triumph on the shores of Britain? Are we then to retrace the work of the three last centuries, and read history after a new fashion, and call the Reformation a dark period? Nay rather, let us arm ourselves with the spirit of those reformers, who resisted even unto blood, and let us take their weapon, the sword of the Spirit, which is the Word of God.

Next in importance to the Papal Aggression, would be the subject of synodical action, and the revival of Convocation. Now this can scarcely any longer be viewed as a question of mere spe-

culatation, as the experiment has in some degree been made. In Australia and Canada, Episcopal conferences have been held, and at Toronto, Exeter, Melbourne, Adelaide, and the Cape, diocesan synods have taken place. The result of each has been pretty much what we anticipated: where the deliberations were confined to matters of detail and discipline, all has gone on well, but, where any endeavour has been made to interfere with points of doctrine,—to narrow the terms of communion,—and to define more accurately what the Church has left more open, difficulty has always arisen. And this we cannot but feel will be the general effect. The tendency will be to multiply articles of faith,—to draw them out in a more lengthened form, which we hold to be undesirable and pregnant with fatal consequences. In matters of discipline,—for the settlement of some points, which could not have been anticipated at an earlier period,—for the arrangements of questions, which have arisen out of the formation of colonial dioceses, and for the establishment of uniformity of practice and operation among them,—for these ends we can imagine such deliberations to be not without profit.

Thus every colonial diocese has, I believe, felt the necessity of some legislative enactments on the subject of marriage, questions of difficulty continually arising, of a different nature and complexion from any presented in the mother country.*

* This is noticed by almost every colonial Bishop, and especially in the admirable Charge of the Bishop of Melbourne,

Again, others have felt besides ourselves the want of some simpler form for the admission of converts into the Church of Christ. Beautiful as is our own form for the baptism of adults, it is too difficult for the cases which come before us; it presupposes far more knowledge, and a higher degree of civilization and intelligence than can be expected in an entirely heathen land.* A latitude has thus, I suppose, been assumed, as few could feel justified in deferring baptism until the convert could join in the service with heart and lip. I could wish too (but it is only an individual feeling), that a distinct prayer were formed for infant churches and young converts,—for those who have only lately emerged from heathenism. It is not wonderful that the Prayer-Book should not contain anything of the kind, for the colonial Church did not then exist,—our Church was not then in contact with heathenism, and gathering in converts from it. But now that she would travail in birth over many such, rescued from the chain and bondage of superstition, might she not suitably use some supplication on their behalf?—might it not draw down a blessing, if, from the many thousand congregations at home, sitting under their vine and fig tree, the prayer for the tender converts ascended up before God? Would not the—a Charge so full of valuable matter on ministerial duty, that I have circulated it among my clergy, as leaving little unsaid on the details of pastoral work.

* This difficulty has been felt at the Cape, and is noticed in one of the minutes of the diocesan synod held at Cape Town.

Saviour, who does not break the bruised reed nor quench the smoking flax, hear and approve ; and if God has made the Church of England a nursing mother of many churches, would not the children, the branches, be much blessed by more direct and fervent supplication on the part of the parent stock ?

In these respects, diocesan meetings in the colonies might be of use in bringing forward felt wants. These the vast increase of the colonial Church would gradually accumulate, but perhaps the time for legislation upon them is as yet scarcely come. When the common wants of many distant lands are more fully known, and many minds have been brought to bear upon the subject, then a mass of matter will be collected, which may form a safe basis for ecclesiastical legislation. As a medium of communication with the Primate and the Church at home, I have long felt that an Archbishop or Metropolitan were desirable for British North America.* I hope that ere this one has been appointed to Australia, as Archbishop of Sydney. Strength, and uniformity, and a greater power of resistance to the encroachments of Rome, would be secured by the appointment of an Archbishop in Australia, in America, in Eastern and Western India, yet all still holding

* This subject was discussed at the conference of North American Bishops at Quebec, and a resolution passed in favour of the appointment of a Metropolitan. From extreme distance I was necessarily absent on that occasion, but embrace this opportunity of expressing my concurrence in their views on this question.

as suffragans under the see of Canterbury.* To have in each case a fixed metropolitan see would, I feel convinced, be preferable to allowing the power to devolve on the senior Bishop as primus, irrespective of his see. Calcutta and Sydney are thus already marked out, and to these, in the present state of the colonial churches, might be added Quebec and Jamaica. The passing of such an act, creating these four archiepiscopal sees, would indicate a spirit of self-confidence,† and, while it would confirm the hearts of many, it would, I think, tend to weaken not a little the aggressive movements of Rome.

Of the more extended operation of Convocation, I have always entertained some apprehensions. That these are not wholly without foundation, few reflecting minds can affirm. For, however desirable in the abstract the revival of Convocation may appear, the practical difficulty, which none ought to cast out of sight, is the framework. If power were given not only to deliberate, as at present, but, what is more eagerly sought, to legislate and decide with authority,

* Opinions may of course differ much on this point; my own feeling is strong, that such an act would consolidate the Church in her spheres of operation abroad, and that while there is a Roman Catholic Archbishop of Quebec and Sydney, it is simply a measure of precaution and safety. A Metropolitan in Africa might follow in due time.

† This is after all, as the Bishop of St. David's has acutely observed, the most significant and formidable aspect of the Romish movement—that it manifested so much confidence in their own resources.

how could the question of election be settled,—who are eligible to sit in Convocation, and with whom does the right of election rest? Very intricate and perplexed is this preliminary subject, from the vast difference between the Church of the present day, and the period when Convocation last met with full power. And even if this question were set at rest, and the elections were duly made after a new and approved model, comprising as we trust representatives of the laity in full communion with the Church, comprising representatives of the various branches of the colonial Church, august and solemn as such an assembly would be, such a *πανήγυρις* of our Reformed Church, one cannot but doubt whether its tendency would necessarily be to lessen the breaches and divisions of our Zion, to draw hearts together, and produce a deeper harmony and feeling of brotherhood.* Oh! if one could for a moment think that such a consummation would be effected, any difficulties in the way would be as nothing. But surely the experience of large assemblies would scarcely justify such an expectation.

It is indeed, brethren, a comfort to feel that these objections rest upon the very vastness and extent of the Church at the present time. It is her very unwieldiness which makes it difficult for her to meet in deliberative assembly. Take the number of churches consecrated by two living prelates, the Primate and the Metropolitan

* As was beautifully set forth in an amendment proposed in Convocation by Archdeacon Hare.

Bishop, and what a change has a single generation witnessed? The cases which are brought forward in defence and represented as analogous, are surely little to the point. They scarcely, any of them, exceed the number of a single diocese in England, at least they none of them equal two dioceses,* nor have they the prescription of so long a period, the perplexity of so many vested rights. And this would itself furnish us with an additional argument and objection. Has not the Church existing as she is, in a state of thralldom as is falsely alleged by some, exhibited for the last forty years unparalleled life and activity? Is it not strange, that the very period should have been selected to complain of want of freedom, when she has stretched out her branches to the sea, and her boughs to the river?† In the larger islands of the south, in Australia and New Zealand, she is in a manner securely rooted, while the other islands are gradually coming into prominence; Borneo is as a beacon in the Eastern Archi-

* The Church of the United States, to which reference is most commonly made, does not exceed the number of Clergy in the dioceses of Norwich and Lincoln.

† See on this two noble pages in Archdeacon Garbett's Charge, beginning with the words, "In what vital spiritual function, measurable by Scripture rules, do we fail or languish?" as far as "Where is the evidence of the syncope?" pp. 48—50: and the close parallel at the end of that of the Bishop of Norwich, "Are our energies crippled, when we are year by year strengthening and enlarging our Church's ministrations at home, and spreading its institutions to the ends of the world?"

pelago, Loo Choo has now her settled ministrations, and the little island of Pitcairn, colonized by the sin of man, is now rejoicing under the peaceful shadow of the Gospel! Oh! how could the Church enjoy practically a greater liberty than this,—a greater liberty to carry abroad the standard of the Saviour, and plant His banner wherever the flag of Britain waves? Surely it is only life infused into the framework that we want; the mechanism is complete and beautiful, we want only more of the breath of the Spirit to animate it in every part,—the oil through the golden pipes to fill every workman with the unction that cometh from above.

With but two short observations would I close this portion of my subject, which has grown upon me beyond my anticipation: the one, that from the peculiarity of this land in its relations to Britain, no Bill bearing on the colonial Church would, without specific allusion, affect ourselves; the other, that, whatever may be our individual opinion on this question, there is nothing to prevent the fullest and most cordial intercourse between us as Bishop and Clergy—nothing to prevent you from always tendering your free and unfettered opinions on any matter, which may concern your comfort and ministerial usefulness. Indeed the healthiest direction, which the whole matter can take, would be to give increased efficiency to these periodical Visitations. For after all, more will be effected by the wisdom of calm deliberation than by the power of mere legislative

enactment ; the former is open to all, and may produce quiet and steady improvement, and, if thus each individual diocese should advance, and, endeavouring more and more to regulate and purify itself,* should stand in good working order for the accomplishment of its high destinies, the Church at large would then shine forth from under any temporary cloud, “fair as the moon, clear as the sun, and terrible as an army with banners.”

And this, my reverend brethren, would bring me naturally to the local survey of our own work and diocese.

Now the transition is very great in directing our thoughts from the stir,—the restless activity which agitates the world,—to the scene which meets the eye across this mighty wilderness. Here, an almost unbroken sameness prevails,—there is no tide of population pouring in, no rapid advance in internal civilization. And yet I trust that there is growth,—that the desert begins to smile, and that some souls, who, a few short years ago, deemed themselves almost of another race from ourselves, born under a separate destiny, are now rejoicing with us in the glorious liberty of the children of God. The land has been long desolate and waste. She is now beginning to

* There has been much confusion of thought on the whole matter. Deliberation has always been open, perhaps too little used ; had it been sooner resorted to, with a sincere desire to remedy every grievance, it might have averted much of subsequent State interference.

enjoy her Sabbaths; prayer and praise echo through her bounds, thanksgiving, and the voice of melody. The Indian, whose heart was long cold and cheerless as his own long winter, is now warmed by the promises of God, and rejoicing in the light. That a great change will rapidly take place, the condition of the land precludes us from expecting. Yet to help it onwards may be our humble part, and to prepare the way for a larger work hereafter. They are still the few sheep in the wilderness that we have to tend, yet not the less precious in the eyes of Him, who would leave the ninety and nine, and go after the one that was lost until He find it.

Our own numbers steadily increase, they have quite fulfilled the most sanguine expectations which I could have formed of the proportion in which they would advance. Five was, as you may remember, the number of God's ministering servants, when I first came among you. Ten was, if I mistake not, the number at my last Visitation: and now we are in all fifteen. Nor would I at all rejoice in the mere addition to our little band, unless I felt convinced that more was being accomplished thereby. But this I cannot doubt, the Eskimos are, I trust, some of them under instruction ere now;* at all events, the glad tidings are carried

* I since find by a letter from the Rev. E. A. Watkins, that a young man belonging to that tribe is with him for that purpose, at Fort George. A Chippewyan, whom I saw myself, is also, I trust, under training with the Rev. R. Hunt. While these youths obtain some knowledge to spread among

within their reach. With some of the Chippe-
wyans I have myself held converse, asking for the
ministrations of God's blessed Word, while the
Crees of the Plains are not forgotten in their wan-
derings, but they too are sought out and approached,
if, haply, some among them might be saved.

This growth is, brethren, with ourselves a matter
of personal observation, for we have to thank God
for His watchful and preserving care, for His mercy
in permitting us to travel in health and safety over
so large a portion of the diocese. On the journeys
of the two last summers we look back with deep
and cordial satisfaction. We feel it a great privi-
lege to have been able to confirm at spots more
than two thousand miles apart, within one short
year. All the infant stations have now been visited
by us, except Fort Pelly and the Nepowewin, and
we feel thus as familiar with the nature of the work
in each of them as with that around us in this set-
tlement. Inviting prospects still lie beyond the ut-
most limit as yet visited, but farther at present I can
scarcely venture to direct my eye. I have received
an earnest and pressing appeal from Vancouver's
Island to visit and confirm there. To stand on the
shores of the Pacific would in itself be a sufficient
reward for the journey, and the delight would be
great to strengthen the hands of him who labours
there,* and, I hope, to encourage some hearts be-

their countrymen, the Missionary in return gains some insight
into their language.

* The Rev. R. J. Staines, B. A., Hon. H. B. C. Chaplain,
Fort Victoria.

sides. The uncertainty of life and strength however, the extreme distance and length of time consumed by the way, and, above all, the pressure of claims nearer home, prevent me from looking forward to this with any definite expectation, though unwilling wholly to dismiss it as a pleasing vision, which hope sometimes presents to the mind.*

The diocese has in a manner divided itself into three portions, which are for practical purposes sufficiently distinct. The separation has been clearly marked this year by the delivery of this Charge in substance and outline at Christ Church, Cumberland, in the month of July, and its delivery to-day in fuller form to those of the Red River. This is a beginning, and has naturally led to that organization of the two parts of the diocese (the third being not yet ripe for it), which I announce officially to-day, the creation of the two archdeaconries, the one of Assiniboia, the other of Cumberland and York. To the one archdeaconry I have appointed, and admitted in your presence, the senior clergyman among us,† as a small token of approval of the labours of more than a quarter of a century in this settlement, which in no little

* This is really beyond the limits of the diocese, yet as being connected with the Honourable Hudson's Bay Company, would look more naturally to myself than to any other colonial Bishop. The newly appointed Bishops of California and Oregon would approach very near to us in this direction, and afford proof of the energy with which the American Church extends her boundaries.

† The Rev. W. Cockran, of St. Andrew's Church.

measure he has contributed to found. The honour has been well earned, for all that we now witness and for which we thank God and take courage, is mainly, under God, the result of his years of toil, when there was little comparatively to cheer and animate. To the other archdeaconry an absent brother would be appointed, and in his case (for the gifts of all are different) it is energy in carrying out translations into the native tongue, as well as practical wisdom in planting and conducting subordinate stations on the Saskatchewan, that I would wish to distinguish and reward.* The machinery is thus in some measure more complete, for the establishment of which I came out; and now, if anything in the providence of God should happen to myself, I leave the work in the hands of those who would not suffer harm or injury to accrue to it; or, if circumstances should ever admit of my visiting England once more, the ecclesiastical direction and superintendence would at once devolve during my absence on these, the recognized functionaries of our Church.

Of our own labours there would not be much to report, yet what there is would be matter of encouragement. It seems a feature in the Charges of our brethren of the American Church to offer a recapitulation of duty performed, and the example in our own case appears worthy of imitation. Of consecrations we have had two, though not of new Churches, St. Paul's and St. John's,

* The Rev. James Hunter, of Christ Church, Cumberland.

with the churchyard of the former. The local difficulties, which for a time prevented the consecration of the latter Church, having at length been obviated, the Church, in which we are met, now bears the name of that apostle and evangelist, to whom this day of our anniversary is more especially dedicated. St. John's would thus be in effect, though not in name, our Cathedral Church, set apart for purposes of more solemn assembly, until at some future day a more suitable structure can be raised. To that undertaking I must hereafter address myself, and yet you, my reverend brethren, know too well the difficulties which lie across the path to expect much to be accomplished speedily. We have no Bezaleel and Aholiab, artificers in cunning work, we have no Hiram of Tyre to assist in hewing down the cedars; the season of labour is very short, and after the tower and the pillar are raised, the weather affects the fabric whether of wood or stone, and produces an inequality of pressure, against which no human foresight can provide.

You know and feel these difficulties, because two of yourselves are struggling with them, and I bear testimony to the zeal with which by personal and hourly superintendence, you have endeavoured to meet them. Of the foundation of the two new Churches* I had spoken at Cumberland, and I scarcely then expected to be able to report them

* The new stone Church at the Indian settlement, and St. James's Church on the Assiniboine.

roofed in to-day. The many difficulties by the way will, I am sure, enhance a hundredfold the pleasure with which you will regard their completion; or, if anything is wanting to your joy, you will have your full reward when you see a throng of worshippers answering the sabbath-bell, and kneeling within those walls. In each of them I notice some improvement in form and structure, and more especially in the one I am glad to perceive something of an approximation to that symmetry and graceful proportion which render the parish church at home a pleasing object to the eye, and serve to entwine around it our fondest associations.

Of ordinations we have held eight, at which six have been ordained priests and five deacons. The service has been witnessed more widely—a practice, the benefit of which is now more generally recognized at home, and which in some dioceses is systematically carried out.* It has been transferred in the settlement from St. Andrew's, and was on Christmas Day for the first time held in this Church, in which, as a general rule, I hope to continue it. Besides this, we have ordained at Moose and Cumberland. Of the happy season spent at Moose, the recollection cannot soon pass away, and yet it was a picture of the joys and trials of a missionary Bishop, for scarcely had I made the friendship of the two devoted servants of

* In the dioceses of Oxford and Manchester the Bishops have ordained in most of the larger parish churches.

God who labour on the Bay,* and begun to enjoy something of communion and fellowship with them, when I was obliged to bid them farewell, and speedily to retrace my steps with the fear of winter closing upon me. Having ordained Mr. Budd deacon among yourselves at St. Andrews, it was a pleasure to admit him to the higher order of the ministry at Cumberland in the very presence of his brethren, with all around us tending to mark him out as the native evangelist and pastor of the north. Yet of all the ordinations, if I may venture to say it, the one so lately witnessed by you would possess the deepest interest; an ordination once more of three candidates, as in the winter of 1850, an ordination comprising one native reared and trained among yourselves,† an ordination too, held on that joyful day on which angels were, for once, the heralds of salvation to man. During the same intervals of time, our confirmations have been ten, three of them of our first Visitation at spots not previously overtaken; seven of the present Visitation during the late summer. Of these the largest number was at Moose, where 130 were confirmed, 105 of these being Indians; in other quarters the numbers still continue large, yet, as the rite is administered with regularity, they must gradually in some measure decline. For the diligence and care with which the candidates were prepared, I would take this opportunity of thanking you.

* The Rev. E. A. Watkins and the Rev. J. Horden.

† The Rev. James Settee.

In education, my reverend brethren, we have still almost unmingled satisfaction. The Schools have certainly risen rapidly during the period of three years, and are still continuing to rise. We can contemplate with pleasure the present state of St. John's Parochial School, and the Model or Training School of St. Andrew's. In these the instruction afforded is of a superior order, and the improvement made is proportionate. The Collegiate School of St. John's was established in some measure for a different purpose, but in the open scholarships it would draw its supplies from all, and so stimulate both masters and pupils to exertion. It is now fully known and seen by the last election, that talent and promise wherever discovered will be rewarded, and the motive is appreciated and felt. Parents begin to feel the importance of the work, and in three pleasing instances they have come forward during this summer, anxious to build and raise new schoolrooms; two of these are just completed, which will, in addition, afford opportunities of occasional worship. Brethren, in these things I rejoice, and call upon you to rejoice with me, for we can have "no greater joy than to hear that our children walk in the truth;" it is a joy, of which none can deprive, to feel that for more than thirty years our Church has led the way, and carried on practically the work of education in the land. The result of our experience in this department would be, that in teaching anything can be accomplished here: the power of acquisition is great, and the memory

unusually retentive, but the $\eta\theta\omicron\varsigma$,* the knowledge and experience of life, on which the power of reasoning so much depends, this we cannot give; the sphere is too limited and confined. It is this which still induces us to hold back, and not as yet found anything of a College on a larger scale, towards which so noble a donation had been offered on my leaving England. But meanwhile we have done what we could, instead of waiting listlessly for the time when we might do what we would; we have worked with the material afforded, and something, perhaps I ought to say much, has been done, although we often pant and long for more.

And if, from the Schools in the settlement, we pass to notice those of the stations, an almost greater advance is perceptible. To see a daily school of eighty at Christ Church, a Sunday-school with ninety-one children—to find higher up on the English River a Sunday-school with nearly fifty, where the senior class could repeat, almost without error, the opening chapter of St. John in our own language, and in the native tongue; this would surely prove that education is penetrating the land, and producing some impression, and that the darkness is gradually passing away. It is

* I had at first some scruples in using the term, but I felt encouraged by finding it employed by Professor Merivale in his evidence before the Oxford University Commissioners. It expresses what no other single word will. Of two passages of Aristotle I now feel the deep practical wisdom, *Ethics*, I. chap. 3, sect. 5, and VI. chap. 8, sects. 5, 6; they form the best commentary on what we find to be the practical difficulty in educating, and above all in forming character in this land.

surely an era in the history of our country, that we have now the first Gospel in the Cree tongue, printed in clear and bold type, so as to be capable of use in our Schools. The two languages will thus be taught simultaneously in them, and will be brought into contact with each other; the English will still be communicated, or we give up all hope of permanent improvement and civilization, and to this will be added the Indian, for we find the cases not uncommon in which the pupil can read the chapter in our tongue, and yet receive from it but few ideas. By reading it also clothed in their own language, the terms, even when not strictly equivalent, force them to think, to institute comparison, and to reflect, and then something of the fuller meaning of Scripture enters their mind. New ideas, of course exist, and new terms in the translation, or new applications of older terms; these are suggestive to them of deeper thoughts, and thus the saying of the Indians themselves is no more than what we might have expected beforehand, that their language has become much enriched, since used for the purposes of religion. The Bible is doing for their dialects, if we may venture to say so of a ruder tongue, what it did for the Greek language in the days of the Apostles, and for the English language at the period of the Reformation. That the translation is as yet perfect, one cannot imagine; but that it is intelligible—that it conveys the meaning of Scripture, and contains not any serious mistakes, I feel convinced. It will be the

basis of future work—it will attract remark and commentary, and when to this the Gospel of St. John and the Acts (now in progress) shall be added, and the other two Gospels, matters then of little labour, shall be completed, the whole would be ready for a revision, which would leave little more to be desired.

While thus speaking on the subject of translations, I ought not to omit to mention the publication of a large portion of the Prayer-book in the Syllabic character, as printed at home, but prepared at Moose, and since that the establishment of a printing press for the same system, at that station. I was sorry to find, that an impression had been conveyed by my previous Charge, that I had wholly condemned the use of these symbols, and that I would not lend my sanction to any translations made in them. Such was far from being my intention, but even if I had felt more decidedly at the time, I trust that I should always have had sufficient candour to alter any such opinion, if upon experience I ascertained it to be unfounded. I have, I admit, since that time become more familiar with the system, and seen it in active operation at Moose and Albany, and on the Saskatchewan and English Rivers. As a matter of taste and scholarship, I still prefer the other for the eye, and would recommend it to any clergyman wishing to understand and speak the language: I still feel that it will be that which will carry us on towards the successful analysis of the tongue, and to the comprehension of its gram-

matical structure. But the ease with which the Indian can both read and write in the Syllabic character,—the rapidity with which he can acquire it,—the little compass into which he can throw a few hymns and leading texts, these practical advantages recommend it to me for the Indian, who comes to inquire about Jesus, who has only his few hours to spare, or at most only a few days to spend with the minister. He is at the Fort for but a short time, and then leaves to pass his winter at a distance, and we want to give him something which may rest on his mind, to which he may recur, which he may use on his solitary Sabbaths with his family, or with a tent or two around him. Our problem is, to turn to best account the little fragment of time during which we see him; and I am sure, of this, that your hearts would warm to see parents, some of them declining towards the grave, learning the mysterious signs, and finding delight in connecting syllables, or producing in the boat by the way, the Hymn-book, and reading over and singing from it some of the songs of Zion. It was said by a great orator and statesman of old, that the opportunities of war admit not of delay,* and if we are to rescue souls from Satan's grasp, if "the prey is to be taken from the mighty and the lawful captive delivered," then must we teach the symbols, and give the Indian the Creed, the Lord's Prayer, and the Ten Commandments and a few texts, which a Christian ought to know and believe for his soul's health,—

* Pericles, πολέμον οἱ καιροὶ οὐ μενετοί. Thuc. I. 142.

we ought to give him these on a single sheet, as a precious breast-plate, better far than any charm or amulet. It would thus have its especial use, for the adult Indian, and for those far withdrawn from the means of grace: for those living in a more settled parish as at Christ Church, with constant access to the minister of God, or for the young, who have years before them in which to be educated, the other would claim pre-eminence. I would only add that in the cognate Sauteux dialect we have more abundant helps; in it, we have the four Gospels and the Prayer-book of Dr. O'Meara's translation, the Ogibwa New Testament, as published in America, and several simpler elementary works, prepared for the American Board of Missions. The task, which would next present itself, would be to adapt the Syllabic system to the Chippewyan tongue,* and beyond that, as always ultimately desirable, to reduce that difficult language, so as to admit of expression in the letters of our own alphabet.

In these varied works, in carrying on what I must call this great enterprise, in endeavouring to teach and train for heaven, and to place the Bible in contact with their hearts, and for this end to

* In thus commencing with Syllabic characters, and filling up afterwards with more distinct vowel sounds, we might even claim the analogy of the Hebrew tongue in its several stages. The remarks of a leading authority in Biblical criticism may be quoted in illustration. "The most ancient mode of writing consisted of consonants alone;" and again, "The oldest Hebrew writing was a sort of Syllabic writing." Davidson's *Biblical Criticism*, vol. i. pp. 37, 38.

adapt it to every capacity, let us remember how largely we are indebted to the generosity of others. As the Apostle was ready to boast of the liberality of Macedonia and Achaia, for their readiness to help in the cause of the Lord, so may we often think of those, who by the exercise of much self-denial, are ministering to perishing souls through our hands. Often ought we to pray, "Remember them, O our God, concerning this, and wipe not out their good deeds, that they have done for the house of our God, and for the offices thereof." Noble and large hearted have been the gifts cast into the treasury of the Lord by such benefactors,* especially for our Eastern Missions. The Societies too are still nobly aiding us—the Church Missionary Society furnishes, we may say, the endowments of the vast majority of our Churches and Schools; to the Society for the Propagation of the Gospel we are indebted for the support of one clergyman, and the kind offer of a salary for a second, which unforeseen circumstances have prevented me from appropriating, while, since I last addressed you, a third society has come to our aid,† with one clergyman and promises of additional assistance hereafter. But when the clergyman is planted in a new sphere, the work is only then

* I cannot forbear to mention here the munificent donation of a Christian lady, of £1,000 and £100 a year for Islington; and that of £2,000 to the Church Missionary Society for Rupert's Land, by which the Mission at Moose was established.

† The Colonial Church and School Society.

begun, and the demands increase and thicken; there is soon the appeal for Church and Schools, then follows in rapid succession the demand for Bibles, Prayer-books, and instructive volumes for the lending library and general distribution. The Christian Knowledge Society here extends her aid in the erection of buildings and grants of books; the Bible Society supplies the Word of Life; the Religious Tract Society the volumes of interest for young and old. Oh! surely we can thus best tell, how the Church grows by that which every joint supplieth. In tracing the work as we can do here, my reverend Brethren, from the first excavation of the stone in the quarry or the hewing of the timber in the forest, to the completion of the sacred edifices, the Church and School, and, cementing these together, the parsonage, and the settlement of a happy parish around, fully furnished with God's Word, with the means of education and facilities for social and spiritual improvement, how many have aided and assisted! Surely in extending such blessings and comforts—comforts in time, which may be the foundation of unspeakable happiness throughout eternity,—is the highest exercise of philanthropy.

How godlike the lofty mission of Britain, when viewed in this light! Christianity there is no inoperative system—it is faith working by love. There are the hearts that bleed for others' woes, and hands ready to relieve them. When speaking of the danger arising from our liability to periodical floods in my last Charge, I little anticipated that

we should ourselves so soon suffer by such a heavy visitation. But the recital of what then passed before our eyes,* was not addressed to those devoid of sympathy, and I would here thank the kind friends who were not forgetful of us in our distress.

This, however, was only a transient affliction, and after a time we saw the bright light beam from behind the cloud, and the wind passed over and healed us. May God grant, that the effect of the chastisement may not be evanescent, but permanent and abiding. But there are enduring forms of sorrow—classes of suffering and of sufferers, of which examples are never wanting. Each month as it rolls adds to the number of the orphans and the fatherless, and in this desolate land the lot of the unprotected must be cheerless indeed. For these too Christian friends have felt, and a voice familiar to you all† has not pleaded for them in vain, and the sighing of the poor Indian orphan has thus come up in memorial before God. The subscriptions justify the commencement of the building, but the completion of the Orphan Asylum,—its ultimate prosperity will depend much on the spirit in which it is taken up in the country, and especially in this settlement. Commend it, brethren, to your flocks, and ask them to aid by their means and by their prayers. In the zeal of those who undertake it I have the fullest confi-

* See "Notes of the Flood." Hatchard, 1852.

† The Rev. R. James, who, on his return to England, suggested the idea and raised subscriptions towards it.

dence, and in the efficiency with which it will be superintended. My hope is that it may combine two objects,—that it may prove an asylum for those, who know not the love and affectionate care of an earthly parent, and also a home for the children of inquiring Indians, who may be consigned to our care to be trained and in time baptized. A fitter monument we cannot have of him who has been taken from us, and who though absent would thus work for us,—let him not be disappointed in looking for our hearty and earnest co-operation—let me be permitted to assure him in your name, that we join in wishing the endeavour God speed.

Having thus rapidly glanced at the condition of the diocese, some reflections on the nature of the work force themselves upon me, when looking upon it as a whole.

Its unity strikes my own mind in a manner which you can scarcely realize. I can thus call up before me Indians, with whom I conversed familiarly, from Rupert's House and Fort George, and place by their side others, with whom I have travelled for days together, from the English River, and they have the same essential features. I see what others around them are, who are still in darkness; but, when they have cast away the bonds of superstition, and are now clothed and in their right mind, they exhibit a softness of heart, they are not insensible to kindness, and manifest an affectionate attachment to their benefactors. In examining them for confirmation, and question-

ing them one by one on their immortal interests, there is the same working of grace;—the answers at the one place might almost have been given at the other. I find that the same translations of the Bible and of the Prayer-book are understood in both quarters. Now this gives me the lively confidence, that, if we could advance, the same effects would, through God's mercy, be witnessed. The accounts we receive of the Chippewyans represent them as equally accessible to the Gospel, and our own impression of them would confirm this character: could we carry the Gospel to the Arctic Sea, the Indians of the Mackenzie River would, we think, present little obstacle but that of language to be overcome, while, in penetrating as far as the Rocky Mountains on the Saskatchewan, there would not even be this. And, brethren, to this unity our own system gives great power; to think that the same prayers extend over more than two thousand miles and may yet penetrate farther, this would animate us in carrying forward the work; to think that these become their companions in solitude, their manual for the worship of the Sabbath, and their comfort when stretched on the bed of death.

But there is also diversity apparent in the work. No two spheres are exactly the same. The parochial and European sphere differs of course very widely from the purely Missionary sphere, where the ground is broken up for the first time; St. Andrew's, Red River, from Fort George; the more settled Missionary work at the Indian

village, or at Christ Church, Cumberland, from the earlier stages of the work as at the English River. So too the labour among the Sauteux at Islington would differ much from that among the Crees. Later in giving in their adhesion to the Gospel, more obstinately wedded to their own ways, with more of the pride of soul, they yet manifest some nobler traits of character when brought under the yoke. Of most, if not all, of those who have laboured among them, it is the opinion, that they will in the end make greater progress in the school of Christ. With this diversity of work, few of you probably, could to advantage change your position at this hour : those accustomed to the parish and the settlement would not bear transplanting to the solitude of the wilderness ; while those habituated to intercourse in the Indian tongue, would not as readily fall into that larger amount of mental toil, necessary in more constant preparation for the pulpit or weekly lecture. And this makes it the more important that the sphere of your labour should be fixed from the first. If appointed to an outstation, I would much rather that you should go to it at once ; if to the North, I could wish that henceforward the first winter were spent at Christ Church, to gain facility in speaking the tongue and to see practical work ; if to the East, the first winter might profitably be spent at Moose.

While however there is diversity, let us always remember that it is the same doctrinal truth in every case. In this respect we find the wants of

the awakened Indian the same as those of our own countrymen. The same Saviour becomes precious alike to all when taught by the Spirit a sense of sin. And, brethren, I have little fear of any of you being led away from the simplicity of the truth. Intercourse with the dying, continual contact with those asking in nature's extremity after the way of salvation, when nothing now conceals their true feelings,—this generally keeps the mind from wandering far into error. The speculations of the closet may lead astray, but the realities of death and eternity keep man to first principles,—they keep us nearer to the Alpha and Omega, the Author and Finisher of our faith. And to be often addressing the spiritually dead, often speaking to the earnest and inquiring heathen, or pressing salvation on the attention of the callous and indifferent,—this would keep before us the leading and fundamental truths of the Gospel, the lost and ruined condition of man, his redemption through a Saviour's blood, and his renewal by the work of the Holy Spirit.

But in the application of the truth—in this, my reverend brethren, lies the great difficulty, as on it would depend the measure of ministerial success. On it, as all-important, allow me to interpose a very few remarks, the results of a growing experience and observation in our common work. This application will differ much in the missionary, and, as we may call it, the parochial sphere.

Taking then the former, I would earnestly press

upon all so engaged the necessity of deep and constant reflection. It is not enough to deliver through an interpreter a passage with which we are familiar. We ought often to ask ourselves, "Are those whom I address familiar with the ideas in which the exhortation is clothed? are there no parts which must fall powerless on the ear, and therefore on the heart, because they can have no corresponding idea in their minds?" Reflection on the processes of our own minds—the method in which truth is acquired—is absolutely indispensable in conveying to another a new body of truth. The work of gathering in souls from Heathenism is very different from anything the parochial minister at home has to encounter; and it is very different from anything which met the Apostle at Athens or Corinth, at Ephesus or at Rome. The ideas existed there—the words were ready to their hand, and they had only to transfer the ideas to higher subjects, and to stamp the words for the use of the sanctuary. But where the mind is a blank intellectually, there is much labour necessary before things spiritual can be entertained. Read, brethren, any one chapter of the Bible, and, closing the book, say how much of previous knowledge was necessary for its comprehension. It dawns upon us from our childhood, and we imbibe it with our mother's milk. God teaches us to walk in this His paradise,* leading us by the hand, and

* This expression I owe to an early friend, the Rev. C. Marriott, B.D. In his "Hints on Private Devotion" occurs one from which all, though differing from the author in many

we think not how difficult it is when presented to an untaught and untutored mind.

It requires also much discretion. When there is some stirring of the soul—when they manifest some anxiety to hear, and a willingness to pray—it becomes a matter of Christian prudence to weigh cases. To be so far a good discerner of spirits, if we may use the term,* would be high praise, or rather, I would say, a great gift from God;—neither to delay baptism too long, by requiring more than was done in the earliest apostolic times; nor to administer it too readily, and so lower the idea of this holy rite in the eyes of others. Can you not quote cases in illustration of this, where you have felt grief at one being taken to whom you refused baptism, and yet of whom you hoped that the Saviour noticed with approval the desire of the soul, and accepted him? Others again, on the contrary, regarding whom you had made every

points, might profit:—"It is often a good thing to take a book or large portion of Holy Scripture, and to make it a kind of paradise to walk in. This way opens the most wonderful prospects to the mind, and is likely to give to any one who tries it a wholly new conception of the beauty and symmetry of the written Word."

* In the Greek language we have a single word for it, and in the Greek poet a passage which portrays the excellence described, if only applied in a spiritual manner,

Ὅστις δ' ἀγαθὸς προβατογνώμων

Ὅνκ' ἔστι λαθεῖν ὄμματα φωτός. Æsch. Agam. 768.

Couple this with Prov. xxvii. 23, and we have the complete picture of what we have referred to.

inquiry and examination, and, as you thought, after due caution, you baptized them, and yet, after all, your fondest hopes have been disappointed? It is in such cases that a general rule is impossible, and the trial of your very faithfulness and wisdom lies in the treatment of the individual case.

Need I add, that the work requires much patience? Oh! how much of this is necessary, not to lose the fervour of our first love, the burning zeal with which we, perhaps, felt at the outset that Dagon must fall, if the truth as it is in Jesus, were but clearly and affectionately presented to the mind! But we find, that the strong man armed keepeth the palace, and it requires much faith and prayer to renew the assault from day to day, remembering that Jericho fell not until it was often compassed, but that, if compassed in the name of the Lord, at the blast of the trumpet, the wall will at last give way. The examples, too, of modern missions may be quoted to lead us to wait God's own time: how long at Kishnagur did the servants of God toil and labour, and see little fruit!—how long in the earlier history of Greenland!—and yet, when man was almost despairing, the message was blessed, and a plenteous harvest of souls gathered in.

If these are some of the peculiar requisites forced upon us, from the necessity of the case, where the labour is initial labour among the heathen—if we are still only clearing the waste land, and likely to find it true, that such as the country is such will be the religious state of its

inhabitants,* there are also peculiar difficulties which beset those whose sphere is more strictly parochial. On such I would affectionately press what has given my own mind the greatest encouragement, not only here, but throughout the whole course of my ministerial life.

Consider more frequently the circumstances in which you are placed. Our tendency is, I am sure, to set up a standard drawn from that to which we have been accustomed at home, instead of taking a larger and juster view of the case. Our error is the liability to judge of Christian character and attainment here by what we have witnessed elsewhere. We ought rather to reflect for how short a time the Gospel has been proclaimed here, and moderate our expectations thereby. We cannot thus look for the same results of Christian experience, the same maturity of the divine life, as in parishes favoured with every privilege, and that for many a by-gone year.

Consider, too, how little there is to stimulate to mental and spiritual activity. At home, and in almost every other colonial diocese, there is a large amount of energy around, and some bright Chris-

* Nowhere is man's power over nature more forcibly seen than in a newly reclaimed country. The French proverb, quoted by Trench, and his remarks upon it, are full of wisdom. ("Lessons in Proverbs," p. 124.) Take the banks of the Red River, with the forests unfelled, and view them now with productive fields, and studded with the abodes of happiness and comfort, and the two clauses of the verse are seen fulfilled, if anywhere, "the earth yields her increase, and God, even our own God, gives His blessing."

tian patterns, there is a mighty cloud of witnesses, of whose hope in death they have heard, all leading onward and upward. But where there is more of monotony and stagnation, and the mind is left to prey on itself, and there is no reaction from without, the spiritual progress must be slower, the change of thought and habits must be very gradual.

And if, from your own experience, you admit the truth of these remarks, then, as the best antidote, labour to make a special adaptation to the cases and character of those who are under your care. Study them as a physician would a patient presented to him, and bring forth out of your treasures the most appropriate medicine. You find in most books of experimental religion, which you might place in their hands, a want of speciality, you find in them much which does not apply to the state of things around, and much omitted in self-examination and appeal to the conscience, which you would wish thrown in and added. Be it your part to supply this want, so that the message proclaimed by you in public, and pressed home in private by repeated pastoral visitation, may be, through God's blessing, the very lever for gradually raising the tone of feeling and the standard of practice among your people.

Nor forget often to trace the actual results which, notwithstanding all this, have been accomplished. Contemplate the general observance of the Lord's-day, the attention to the word of God, the attendance in your day and Sunday-schools,

and the number of your communicants, and draw from all these sources matter of thankfulness. Be persuaded that the grateful acknowledgment of the past is the surest way to draw down fresh mercies from the hand of our heavenly Father.

But, brethren, although there are, as we thus see, difficulties and discouragements which may meet us in duty, whether missionary or parochial, still we do advance. There is a measure of establishment of the truth in the land. The Church of Christ is as a living body among us, its pulses beat, its vitality is felt.

We have had our losses. Since we met together one clergyman has left us, and is now labouring in an adjoining diocese.* We have lost, too, the services of an earnest and affectionate fellow-labourer,† one who was, to human eye, well fitted for usefulness, and who had succeeded in gaining the hearts of his people. From them and from us he is taken in the mysterious providence of God; let us pray that, if life be spared, he may be a blessing elsewhere to others. We have lost, too, some from our communion. Natural it was that they should long for the Church of their fathers,‡ natural that, when opportunity offered, they should

* The Rev. J. Smithurst, formerly of the Indian settlement, now of Ellora, Toron.

† The Rev. Robert James, late of St. Andrews, whose health has prevented his return to missionary labour.

‡ Reference is here made to those who, though originally Presbyterians, were for many years communicants with us, and who have only lately formed themselves into a separate congregation.

seek to join it. One had sometimes hoped that they would have held to the Church of their children's baptism—the Church in which their families had been trained and educated. One had sometimes imagined that they would have continued with us, from seeing that our own Church was, under God, the most likely to overspread and evangelize the land. On these grounds, we had at times cherished the expectation of their remaining with us, but now that the separation has taken place, we can only pray that the grace of God may be with them, and that, though no longer worshipping with us, they may be joined together with us in one common hope, and partakers hereafter in one common inheritance. A temporal loss, too, we have all, in some measure, sustained by the flood. By it all connected with the settlement suffered more or less, and yet it is not a little cheering to see with what elasticity all have recovered from the shock. A more permanent loss has been sustained at Fairford by the winter flood; there it has in some measure blighted their fondest hopes, and the work of forming a station has to proceed afresh. The patience and perseverance which can start anew in cheerful and uncomplaining trust are beyond all praise.

Our gains, however, my reverend brethren, far outweigh our losses. There is the Eastern Mission added to us, almost an independent branch—a youthful branch indeed, but very vigorous and healthy. Between it and ourselves there is the Mission at Islington, which soon may, I trust,

possess a church, as a light on a hill, meeting the eye of the traveller, and filling him with a refreshment which he only knows, whether on his way up from Albany and the Bay, or shooting down the Winnipeg on his route from the Canadian Lakes. And in this settlement we expand; a fresh station has been opened on the Assiniboine, a clergyman placed there,* and the means of grace brought to the very door of the new settlers around. Nor is this all: each station would multiply and strike new roots. The Indian settlement has thus its branch school on the margin of the lake at Broken Head River, while nearer to itself the Sautaux school, unoccupied for some years, has been revived. Christ Church has her branches at Moose Lake and the Nepowewin; Rupert's House and Albany are visited periodically from Moose; and Fort George will extend its care to Little Whale River, and the Eskimos who frequent it. Now this, brethren, if there be meaning in language, would be the very interpretation of the prophet's words, "the breaking forth to the right hand and to the left," which is the charge of the Spirit to the Gentile Church, and if we are thus fulfilling a portion of the chapter, let us take comfort to ourselves from the thought, that some of its glorious promises may, perchance, appertain to us.

The sight, indeed, of Rome—the thought of her late invasion of the liberties and privileges of Britain—the manner in which she sends forth her

* The Rev. G. O. Corbett, Colonial Church Society.

emissaries to every land, may at times sadden the spirit. But if, as we have seen, she is really weakening at the heart, and these are but the convulsive movements at the extremities to conceal this, then may we feel that the coming struggle, though it may be violent, will be short. Is there not, too, discernible at the same time a growing interest, a dawn of light in the East? If Rome seem to give token of decay, do not Babylon and Nineveh appear to rise, and the children of Jerusalem stand forth more prominently? All seems to carry us back to the land of Abraham, and to force even upon the thoughtless the fulness of the promise made to him. The nations of the East seem expectant,—a highway has been prepared, shall we say by chance, or adventure, or not rather by the signal providence of God, by which Egypt is once more trodden by the feet of many,—the Euphrates and the Red Sea, the very path of the kings of the East. These things, brethren, are now realities, and I would not link them more closely with the prophetic Scriptures. I speak as unto wise men,—to those conversant with the roll of the Book. I only throw this out to stir up your minds, and, if these things be so, to exhort you to stand on your watch-tower, and give heed to the “sure word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day star arise in your hearts.”

Let this prospect, then, cheer and sustain you. There may be coming trials, Scripture would assure us, and, if I read aright the course of

events, intellectual difficulties, a struggle and conflict of the mind may be that to which our children may be exposed. A long period of unbroken peace has trials peculiar to itself, for Satan is never idle. The din of war may be hushed over the earth, and its violence checked, but from within evil may spring up as much to be dreaded and feared. Are there no tokens of such a conflict,—are not the questions of the day questions not so much of international disputes, as questions connected with the mind and its development, with religion and its progress? The mind of man has thus challenged for itself a mighty power, every subject is questioned, and foundations are undermined.* Error has as bold a face as truth, and what is advanced with self-confidence is received by many as demonstration. I need not carry out the sketch, nor show the downward process from the starting of the doubt to the arrival at open infidelity. Some have tried the path, intellects high and noble, and they have only lived to exhibit the phases of unbelief, the questionings of a troubled soul, “ever learning, but never able to come to the knowledge of the truth.” Now in this will be the patience and triumph of the saints. It will be the sifting time for all that dwell on the earth. The weak and the unsteady,

* The matter is well stated by Bishop Potter, of Pennsylvania, to whom, on more than one occasion, I have been indebted already. In his Annual Address to his Clergy for 1853, he traces the present danger to the fact that “intellectual activity is in advance of moral earnestness.”

unable to bear the conflict, unable to test the truth and weigh opposing testimony, they will throw themselves into the arms of a Church which may relieve them of every weight, and profess to do all for them. Rather than investigate, they will, according to the natural bias of man turn to what is ready to their hand,* and, foregoing all further search, give up their conscience into the keeping of others; but they will not thereby gain peace nor a pillow of down for their weary head. "The bed is shorter than that a man can stretch himself on it; and the covering narrow than that he can wrap himself in it." They have not the Bible in its fulness, the length and breadth, and depth and height, of that love of Christ which passeth knowledge, on which the weary soul can rest and lack nothing. They have not that robe of spotless righteousness which shall be, on all them that believe, a garment of glory and beauty to cover every deficiency.

But, brethren, for the mind itself consecrated and hallowed to God we have no fears. Only let us arise and be doing, and let it not be found in the day of combat that the Philistines have robbed us of our weapons; that theirs are ready and burnished, and ours unpolished and useless. Let us endeavour to rise more and more to the intellectual demands of the age. There is a growing idolatry of talent, there is a fast increasing intercourse with other portions of the earth. This

* The well known maxim in Thucyd., ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.—Lib. i. 20.

opens, in the providence of God, opportunities of wide spread good, facilities for disseminating the truth, but it brings with it also the knowledge of much evil. Let us pray that God would raise up many prepared and armed at all points to meet the coming danger, the tide of an infidelity more subtle, specious, and refined than that of the last century, which may gradually spread over the earth. For God's true servants there will be the Pella still, for when "the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

And in our own sphere of lesser temptation, if I may say it, what need we, brethren, in order that we may withstand in the evil day? We want more of that Spirit, for He alone can dethrone Satan, and make the soul His own temple. We point to what He has already done around by instruments weak and unworthy, and we draw the inevitable inference, "No doubt the kingdom of heaven is come among you."* But to extend that spiritual kingdom, how necessary is a larger measure of the Spirit,—how necessary a far greater conformity to Christ. We want, to use the words of that aged servant of God,† with whom this land

* St. Luke xi. 20. "Ἀρα ἐφθασεν ἐφ' ὑμᾶς. What other language can thus express the silent introduction of the Gospel into a country or an individual heart, almost before there is the consciousness of its presence?

† The Rev. Henry Budd, of White Roothing, Essex, in his admirable sermon before the Church Missionary Society, May, 1827.

claims a peculiar connexion, "we want to be filled with Christ, to have Christ in our office, Christ in our voice, Christ in our heart, Christ in our act, Christ conspicuous throughout the whole of our intercourse with man—in a word the missionary zeal that we may effect the missionary purpose." If we so went forth, brethren, beseeching men in Christ's stead, would not fewer turn a deaf ear to the message?

We want too more of earnest and fervent prayer for each other and with one another;—for those committed to our charge, and for those still in darkness in the land in which we dwell. The eye becomes too soon accustomed to the sight of the perishing heathen, and the feelings of deep and lively compassion cease to be awakened within us with the same power as before. Well for us, therefore, would it be to recur more frequently to the view of the Redeemer's tears over Jerusalem, His compassion for those who were scattered abroad as sheep without a shepherd. Well to contemplate the Redeemer's intensity of supplication, when He continued whole nights in prayer. Was it thus that, before sending forth His chosen instruments, He spent the night alone on the mount in secret communion with His Father, and shall not we, who are weak and helpless, feel that prayer is that holy violence, by which alone the kingdom is to be taken and souls gained?

And we want to realize more vividly and constantly the end of our ministry. To labour as if we saw the separation taking place, and man

going to his appointed portion for eternity of happiness or misery. To stand on the confines of the two worlds, and beseech men to flee from the wrath to come;—to stand as it were at the gate of heaven, and pray men to enter into that glory which shall be revealed. To feel the preciousness of single souls by frequent reference to that blood by which alone one could be ransomed. To labour thus, in the light of eternity, would give energy to our ministrations, a fulness to our proclamations of pardon, and a subduing tenderness to our words, even when compelled to declare the terrors of a coming judgment.

And, brethren, if I use such words of exhortation, I would seek to address them to myself while speaking to you. If referring to ministerial duties, I would include myself, for in the providence of God I am partaker of them together with you; and, if at times a heavier weight of care may be my portion from growing acquaintance with the land and anxiety for so many spheres, I would affectionately ask a continuance of what you have never withheld, your intercessions at the throne of grace, that, for our work's sake, health and strength and energy might be prolonged to me. Often has the sight of your zeal encouraged and refreshed me; for what the Apostle said to his converts we would say to you, "We live, if ye stand fast in the Lord."

Brethren, when we next meet our flocks, if another Sabbath dawn upon us, it will be the opening day of another year,—a year commencing

and closing with God's holy day,—a year therefore of peculiar solemnity. May we enter upon it with renewed earnestness, and may God grant a double portion of His Spirit on our work, our people, and our own souls !

LONDON :

G. J. PALMER, SAVOY STREET, STRAND.

A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

AT HIS

TRIENNIAL VISITATION,

MAY 29, 1856.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

LONDON:

THOMAS HATCHARD, 187 PICCADILLY.

1856.

st

LONDON :
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TO THE
VENERABLE THE ARCHDEACONS
OF
ASSINIBOIA AND CUMBERLAND,
IN WHOSE HANDS,
DURING A TEMPORARY ABSENCE,
THE DIOCESE IS LEFT IN FULL CONFIDENCE,

This Third Charge

IS AFFECTIONATELY INSCRIBED.

A C H A R G E,

ſc. ſc.

MY REVEREND BRETHREN,

Necessity compels me on the present occasion to anticipate the usual period of our assembling together. From the nature of the climate, the winter affords for the most part the more favourable opportunity for meeting in any number, as the highways are then more accessible, and our brethren from a distance can come in at less personal inconvenience and sacrifice. As, however, I expect to be absent from the diocese during the following winter, instead of awaiting the return of St. John's Day, I have chosen for our purpose the anniversary of my own consecration.

Such a day was in the olden time styled the Bishop's Birthday; and in some of the ancient liturgies special prayers and portions of Scripture were appointed for its celebration.* On it we

* "The Gallican Offices direct that St. John, x. 1-16, shall be read every year, on what they call the Bishop's Birthday, the anniversary of his consecration."—BISHOP DOANE, in his sermon, *The Shepherd of the Sheep*, referring to Dean Comber.

have ourselves been accustomed from year to year to hold some commemorative service; and we have found it profitable to review the progress of the work committed to us, as a motive to deeper gratitude, and an incentive to more laborious exertion. It has been connected, too, with our infant collegiate establishment and its elections; and for these reasons its adoption to-day would commend itself to all who have at heart the highest interests of religion in this land.* May we feel something, as heretofore, of the presence and Spirit of the Lord; and as we look up to him for fresh guidance and direction, may it be abundantly given unto us from above.

On the objects of such a visitation it is now unnecessary for me to dwell. Twice already have we so met before; and it is thus in some measure a thing habitual, not alone a custom authorised by the wisdom of centuries, but endeared to us from having experienced its beneficial effects. It is, in its highest aspect, to confer together regarding the cure of souls; and, viewed in this light, it possesses an interest which links it very closely with the continuance of the work of grace upon earth. This expres-

* It is not a little singular that the first Bishop of Rupert's Land, a territory granted by royal charter by Charles II. to his cousin Prince Rupert and others, should have been consecrated on the anniversary of the restoration of that monarch. The consecration, too, took place at Canterbury, where he rested on the eve of his entry into the metropolis.

sive phrase, familiar as it is to us, has in it a depth, a force and beauty, which have called forth the praises of writers not of our own communion.* How much more ought it to be full of pregnant meaning to ourselves from its occurrence in our own most solemn services and addresses to the throne of God! To each of us, then, it is well to be reminded, is committed a cure of souls. Small, therefore, though our numbers may be, the interests involved will reach into the next generation as well as this; they will affect each successive generation in the land: nay, the consequences will only be fully developed through the countless ages of eternity.

The historical feature of a Visitation, as stated in our last Charge, has been noticed by several since, who have all acknowledged that it rests on a basis of truth. If an additional example were required by way of confirmation, it would be afforded by that Charge, which has been read, I think, by most of you, in which the past and present state of China are vividly portrayed, and which would lead us to watch with intense eagerness the critical position of that land, and the gradual development of a movement which would affect the destinies of a third part of the family

* "The cure of souls,—a phrase which comprehends far more than the preaching of sermons, and the duties of the Sabbath and the sanctuary. There is a definiteness, an explicitness, in this beautiful expression, into which we have need more deeply to enter."—REV. J. ANGELL JAMES, *Earnest Ministry*, p. 185.

of mankind.* Of our own Charge the historical stamp is sufficiently obvious. Hope was then bright; visions of peaceful progress were floating before the mind; the spell of an almost forty years' peace was yet unbroken; and we were blindly looking forward to a period of prolonged tranquillity. While we were uttering the words, the note of preparation was being sounded—the hosts were being marshalled for the battle. We seem already to have been engaged in a war of some length, from the suspense of deferred expectation, and even from the sanguinary nature of some of the conflicts. But while we are closing this address, the tidings of peace have been brought to our ears. Here, then, are sufficient marks of time:—the profound rest and peace in which Europe lay when we were last assembled, the war which has since convulsed and agitated all her leading powers, and the rebound of feeling from the almost unlooked-for cessation of hostilities, which, through the gracious interposition of God, is now announced. Enough, surely, this to show that our lot is cast in eventful times: enough, surely, to prompt from every heart the earnest prayer that the peace may not be a transient one, but established on a solid and lasting foundation; and such as to ensure the ultimate spread and extension of the Redeemer's kingdom.

But, if war thus mark the interval on which

* "China; her Future and her Past." A Charge by the Bishop of Victoria.

we look back, it can scarcely be out of place to consider whether any special sins, any growing evils, can be discerned, which may have assisted in bringing down the judgment of God on a nation so long favoured with peace. We may be unable to fix on the very sin which may have provoked the Most High ; but we cannot doubt that forgetfulness of his hand, in some shape or other, may have withdrawn his favour for a time ; and that some disregard of his honour may have prolonged the scourge.

Now among the things very highly displeasing, we doubt not, to God, would be the undergrowth of Infidelity — a tendency to doubt, and question, and undermine the foundations of the faith. A spirit of the kind was one of the melancholy forerunners and attendants of the previous war ; and such a spirit, though in a very changed form, seems to be manifesting itself in many quarters. It was then, in a coarse and gross shape, assailing the volume of God with the rude jest, and sapping without disguise the morals of the nation. It has now a refinement, a subtlety and speciousness, which Satan deems more likely to win its way in a more advanced age. It has, if we look beneath, different forms.* It does not overthrow God's word, but it makes the intuition of each man the judge of what comes from God—the

* The varying phases of the infidelity of the day formed the subject of a Series of Lectures delivered in Philadelphia in 1853-54. I was most anxious to obtain a sight of them, as now published in a volume, with an introductory Preface,

internal feeling the judge of revelation. It makes man "a law unto himself," above and apart from God's written word. There is, too, that other phase of it which would form its own notions of God and the Divine attributes; and then mould the declarations of Scripture, however plain and decisive, to suit these *à priori* conceptions. It would discard the idea of the wrath of God, and disown the necessity of a satisfaction for sin: its object is, as one has expressed it, to endeavour to frame "a more indulgent Gospel." The former is a kind of transcendentalism but little congenial to the English mind; the latter, a revival, merely, of the exploded tenets of Socinianism: the two would unite in only receiving as much as suits their purpose of the letter of revelation. Fearful, indeed, would be the danger if such views as these should gain ground. Many of the grand motives of conduct would then be removed, the specific doctrines of the Bible would gradually be eliminated, and a bare and naked skeleton substituted for pure and vital Christianity.

As, however, in the period referred to, God raised up at the very moment many champions of the truth, such as Watson, and Paley, and Horsley, to stem the torrent of infidelity, so now in his own good providence there appear to be

by Bishop Alonzo Potter. Through the kindness of the Bishop, to whom on former occasions I have been much indebted, a copy was forwarded to me, but through the irregularity of the post it unfortunately never reached me.

some, whom he hath stirred up to do his work. I was struck in reading a Charge of the excellent Bishop Porteus, in which he dwells very forcibly on the flood of infidelity, which seemed likely to deluge England in the year 1794. He exhorts his clergy "at that perilous crisis to contend with peculiar earnestness for the faith once delivered to the saints," and points out to them the large body of evidence furnished by the various writers on the truth of Christianity. He enumerates in a note the names of many of those standard authors, and referring to the "*Horæ Paulinæ*" and "*Evidences*" of Paley, he calls them "works of a very original character, and very distinguished excellence, which have come very seasonably to check the progress of modern philosophy." Now this commendation was delivered, I find, the very year in which the "*Evidences*" of that author were first published. In like manner, at the present hour we are told, in a quarter which is entitled to much respect, that "the literature of the Christian Evidences is reviving,"* and, in accepting this as an acknowledged fact, may we not ask, "Is there not a cause?" Is not the finger of God visible in raising up the defenders, when the bulwarks of the faith are threatened? We have reason, then, to bless God, that writers of power have appeared at the very crisis when wanted; yet much occasion have we to pray that many more might stand forth, endued with the needful gifts and

* "*Christian Observer*," Dec. 1854.

valiant for the truth, furnished with the exact weapons necessary for the conflict, so as not to give an adversary any advantage over them.* For let us remember, that evil of this kind is aggravated a thousand-fold from the ready multiplication of books. The doubt may be thrown out in a sentence, or a casual question,—in a retired spot, in the cloisters of a university,—but it is soon caught up and carried abroad. A truth thus unsettled—a principle of action undermined—a ground of hope clouded—and what an irreparable injury is inflicted on mankind! How much easier to loosen and pull down than to build up and re-establish! Oh! that some might feel this, who have ventured to lower the inspiration of Scripture—to call in question the eternity of punishment—and to invent a theory of the atonement, more plausible to man than the solemn truth of God! The influence of books has been well likened by a living writer

* Among the more prominent works would be, “The Restoration of Belief,” “The Eclipse of Faith,” Birks’ “*Horæ Evangelicæ*,” Miall’s “*Bases of Belief*,” Whytehead’s “*Warrant of Faith*,” and the very masterly treatise of M’Cosh, “*On the Divine Government*.” There are also, very opportunely, the Burnett Prize Essays, in which the Churches of England and Scotland are seen once more in graceful competition, contending together for the common faith. Nor ought we to overlook the additions of the present age to works of an earlier date; what a large mass of additional matter in the “*Horæ Paulinæ*,” as edited by Birks,—a wrangler of high standing contributing thus all the light of modern criticism to illustrate the production of a senior wrangler, his predecessor by seventy years.

to a co-ordinate priesthood :* when arrayed on the side of truth, they would act as a regenerating power in the world, penetrating where the voice of the preacher has never reached ; and, where it has, still taking up a more permanent dwelling in the family, and exercising even a more constant sway. But, when the source and fountain are poisoned, what more fatal scourge can sweep over the face of the earth ! Let us then take some encouragement from the fact, that when the enemy has been coming in like a flood, the Spirit of the Lord has ever in former times been seen to lift up a standard against him : let us recognise that God is doing this now among ourselves, that defences are being published of power and merit to meet the specious cavils of every opponent.

And, in making this acknowledgment, I cannot but add that, besides the direct answers which have issued from places from which they might have been expected, besides the elaborate counter-statements of the truth, a very simple and powerful reply has been furnished from a very different and a very unexpected quarter. While some were disputing about the limits of inspiration, and others, with a fearful responsibility, were questioning the eternity of punishment, the evidence of the power of faith in the grand fact of the atonement, and of genuine dependence on the letter of the word, was being gathered from the battle-field. Amid the ago-

* Dean Milman.

nies of death, or in cool preparation for the uncertainties of coming warfare, was seen triumphantly the power of a simple faith to bear up and sustain the soul. A solid evidence has thus been furnished, which will penetrate to many a fireside, and speak convincingly to many a heart, and counteract with thousands the subtleties of a spurious philosophy.

Together with this infidelity, how large an amount of social discontent has been lately developed! In an age, upon which God has lavished so many mercies, in which the comforts and conveniences of life have been so vastly increased, and art and science done so much to raise the average happiness, how little has there been of adequate gratitude and patient dependence on that hand, from which all these blessings flow! Was there not too much of pride and self-trust at the commencement of the struggle—too much of a spirit which might say, “I shall never be removed”? and when, perhaps in righteous retribution, the partial reverse came, or the day of victory seemed thrown into the distance, how little was there of confidence in the arm of the Most High! With what unbecoming haste were immediate issues expected, and how feverish and fretful was the anxiety displayed! The energies of those in command were paralyzed through the reproaches of many, who could not fully estimate their sufferings, or sympathise with any plan which did not promise some palpable and instant results.

Now it is this spirit, as viewed in the light of Scripture, as it must be regarded by God, that we would notice. How offensive in the eyes of Him, who seeth the end from the beginning, who doeth according to his will in the armies of heaven and among the inhabitants of the earth, that the nation, to which he has pre-eminently committed his word and truth, should glorify him so little in the day of visitation! May we not almost imagine Him saying, as was said to the house of David of old, “Is it a small thing for you to weary men, but will you weary God also?” Does it not tend to show, that a deeper foundation has yet to be laid; that art and science can do but little, if there is a festering sore and a lack of inward happiness; that it is righteousness, in its broadest and most comprehensive meaning, and that alone, which exalteth a nation? Blessed be God that a spirit of prayer has been called forth in many places—that many on bended knee have sustained the hands of those who were wielding the sword in battle. For their sakes God has been entreated; and, if only with the return of peace a calm dependence on his arm, and a devout acknowledgment of his power, shall take the place of the spirit of angry discontent, we may then find that “in quietness and confidence shall be our strength, in returning and rest we shall be saved.”

There is yet one other tendency of the age, to which I would invite your attention—one which has long dwelt on my own mind, and

which, if duly considered, is, I am convinced, founded on facts. I mean, a morbid and restless craving after an Ideal Optimism. Stated, perhaps, in this form, it may scarcely seem to you a thing to be spoken of except in terms of commendation. And yet, brethren, when we reflect and look beneath the surface, how very little is man able to carry out a theoretical optimism in his plans and institutions! In all there is a continual hindrance—something which stamps imperfection on the execution, however fair and noble may have been the idea. It is unquestionably true, that in moral and spiritual excellence we are to go on unto perfection, we are to be ever pursuing; but it is of another region of subjects that I now speak. What is there, framed by man, which does not betray some blemish, in which we could not imagine some possible improvement? And the question is, Are we to be always aiming at this? Is not the necessary effect to produce an endless change—to rise up against one of the very conditions of our being? How seldom is the straight line visible in nature! Is not the regularity of the heavenly orbs secured amid the very perturbations, which at first unsettle the beautifully adjusted formula? And does not man work at present between limits, with many apparent anomalies, which beset him on the right hand and on the left, and between which he is to run with patience his appointed course? The effect of what has been thus imperfectly described is a frequent over-legislation,

each generation thinking it can correct the working of the machine, but introducing the alteration so rapidly, that its action has not time to manifest itself. And there is this more obvious effect, that if Optimism is to be the universal standard, man must settle in what the excellence is to consist. As intellectual excellence is the one most palpable and capable of test, it is sure to have the pre-eminence over other claims. In this way intellectual merit bids fair to carry the day over moral character, and an idolatry of talent is likely to take place, of which some very unequivocal symptoms are apparent. The few may be highly educated and quickly promoted in life, while the many may be comparatively overlooked and neglected, and much unobtrusive merit may sink entirely into the shade. Now this tendency may be more latent, more difficult to trace in its root and lay bare in its consequences, but we feel confident that it exists. To grapple with it may often expose to obloquy and misrepresentation, because it rests on what is in itself good : but it proceeds on a false and narrow view of the complex nature of man ; it does not take into consideration the actual state of the world, the necessary friction of the machine, and the many disturbing causes which must affect every human plan.*

* Examples of what is here alluded to may be found in the Oxford University and East India Bills, which have introduced great and beneficial changes : yet in each of these, after the principle was broadly stated, the most ardent re-

Here, then, are some tendencies of the age in which we live, from which we anticipate evil. Others noticed on former occasions still exist, though in more or less modified forms. The errors dwelt on in our Primary Charge do not, we think, gain strength, though their effects cannot yet have died away. Their shadows still darken the full light of truth in many a breast, and throw a cloud on the pure doctrines of the Gospel. But the attention has been drawn off from such topics by more absorbing subjects, and they do not grow: according to general confession, there has been a lull in theological controversy, which all, doubtless, would hail, as giving hopes of more peaceful times for our beloved Church.

The system dwelt on in our Second Charge, that of the Church of Rome, has, we are convinced, lost ground since we last met. In publicly announcing from the seat of infallibility, as an assured doctrine of the faith, a doctrine repugnant to the plain letter of Scripture, and opposed by many leading authorities within her own pale, she has surely not a little damaged her own cause. Our own position as regards Rome has thus improved, and she stands convicted before the world of an error of no little magnitude. It

formers came forward to propose limitations and introduce exceptional cases. Illustration also might be afforded by the debate on Promotion in the Army, in which the difficulty of applying one universal test of merit was fairly acknowledged by all sides.

would require more than her wonted wisdom and ingenuity to extricate herself from the dilemma in which she has thus placed herself. It is as if a spirit of blindness were upon her from the Lord; and if we take into account along with it the crumbling of her power in Northern Italy, and in the valleys of Piedmont, we might almost be tempted to think that her time for deceiving the nations of the earth was fast drawing to an end.

So perplexed is the view, brethren, when we look abroad, so many the sins which may cause heavy displeasure on the part of God. Oh! let not Britain add to these a growing disregard of the Sabbath, — a relaxation of the stringency of those laws which now guard the sanctity of God's day. If God has graciously vouchsafed to save us from a Continental war, let there not be any desire to approximate to a Continental Sabbath; or then, assuredly, the vials of Divine wrath will soon be poured out again. Do you ask, What is our own concern with these things? It is, perhaps, closer than we may at first sight imagine. We are still a dependent Church; our support is, with a very few exceptions, derived from the bounty of those at home. If the pressure consequent on war should be prolonged, or the flame of war be kindled afresh, we must expect that these resources will be crippled, and that the liberality which carries the bread of life through this country will be checked. And, at the present moment, no event that could happen to our

land would be more deplorable and disastrous than this. Life enough, I trust, there might be; spirit and zeal sufficient to maintain the work, notwithstanding the reduction of the means of support; yet when ground has been gained after years of labour, it would have a discouraging and blighting effect to have the sphere of operation suddenly curtailed.

For what is our present position to-day? If I proceed to answer this question individually, it is only in the hope, that I express your own opinions, as gathered from frequent conference and conversation, and with the entreaty, that, if my sentiments do not agree with yours, you would not scruple to inform me.

We are more established than we were seven years ago. Now, by the word used, I do not mean that we possess anything of power or ascendancy — anything of that political pre-eminence which is associated with the kindred word at home. We have not any advantages, as an establishment, over the souls and consciences of men. If we are more established, it is by the development of our own intrinsic powers, by our own personal energy, by carrying out as much as possible united and common system with mutual and happy co-operation. We grow “by that which every joint supplieth.” We have, indeed, advantages, which may assist and aid us in planting ourselves in any fresh territory, and erecting there the standard of the cross. It is a mighty advantage to be connected with that Church of

the Reformation, which gave birth to Cranmer, and Latimer, and Ridley, — to feel that we are descended from those, who watered the Word sown with their blood. It is a greater ground of confidence to feel that we are in doctrine and fellowship linked, as closely as may be, with the Church of the Apostles — that we have a part, a place and standing in that “House of God, which is the Church of the living God, the pillar and ground of the truth.” That House and Church may, and we rejoice to think, does include others; but, blessed be God, we cannot doubt that we are within it ourselves.

Even this, however, stands us in little stead in a new land, where every man is tried by his own practical worth, by his effective power. Now, employing such a test and criterion, we are more established; and the proofs of this are easily produced. There is an expression which I much like, which is a common one in our Church in America, that of an “organised parish.” Now of such organised parishes, with their church and parsonage, their churchwardens, school and schoolmaster, we have five at least; we might almost say, seven. And I wish much that both the churchwardens or vestry, and the schoolmasters, should feel that they are indeed part and portion of the fabric — that they are called to be fellow-workers together with us, in carrying out the Redeemer’s kingdom, and in building up and cementing the spiritual edifice. With their hearty and zealous co-operation towards one ob-

ject, the number of those labouring for the Lord in each parish would be much augmented, and the clergyman would not stand alone. On this account we have summoned on the present occasion those who are holding these offices in five different churches; and on our return, should God permit, we would endeavour to meet them in some way or other periodically, and develope in a more systematic form the lay element of our Church. This, however, is only external machinery and framework; and, by the word “established,” I mean more than this — that there is the minister attached to his people, and the flock attached to their pastor. You are more bound to your work than you were a few years ago. As far as human eye reaches, I do not anticipate many changes. A period of relaxation you may take, and such a period I deem very desirable, that in the Church there should be the furlough as in the civil service: yet you all speak of this as your sphere and work; and even those who leave us for a time seem only to return with renewed zest. Am I wrong, then, in arguing from these symptoms, that we are more established?

We are, too, much more generally known. How few could be found many years ago, who knew anything of Rupert’s Land or the Red River? Pass from county to county, and there was an almost universal ignorance of their very names. But now how different! Our diocese occupies a large portion of the sympathy and regard of the Christian public, and the links are

fast multiplying which connect us with the Church of our forefathers. As the mysterious electric fluid has opened communication with the remotest parts, and made it as rapid as thought, so, surely, there is a more extended Christian sympathy diffused by God throughout his Church than in former times. I feel this when I open each year letters of deep affection from those whom I have never seen in the flesh, and when I gaze upon their kind gifts and presents for the needy brethren of the body of Christ. I feel it a delightful bond of union to my own College,* that the Advent Offertory should each year be devoted to this diocese. I feel it when I think of two beloved friends, appointed since we last met to the Bishoprics of Sydney and Mauritius. I feel, as I cast my eye from the distant West to those islands of the South and China, that there is a union of hearts which mocks at distance, and binds together the widely separate. Now this sympathy and intercommunion of spirit are from the Lord. They increase with the increased facility of communication, — with the bringing together of the ends of the earth, which we witness in this age, — with the breaking up of the kingdoms of this world, and the fusion of the spiritual kingdom throughout the whole. Our own communication with other lands has increased greatly in the last three years. The visits of our brethren to England, especially the late visit of one of our arch-

* Exeter College, Oxford.

deacons, have brought us much before the public eye. There is now scarcely a county, if there be one, where we are not known; scarcely one in which we have not some active, energetic, and prayerful friends. All this, then, must necessarily involve an increased responsibility; as it affords matter of gratitude and deep thankfulness, so it ought to lead us to look well that we turn it to good account, — it ought to pledge us this day to redoubled exertion and diligence.

With these more favourable indications, the work, however, may be as wearing, in some cases more so than before.

In the Settlement, the generation of those who came out in earlier times will soon have passed away, and there will remain those born in the land, and educated in its associations. Now there are few who will affirm that such are fully equal to their parents: there is found in every colony a slight depreciation in the next generation. An education they may obtain equal, in some cases superior to that of their parents; but there is not the same steady industry, the same versatility and power of meeting difficulties. They are thus a heavier burden to the minister of God; they require more assistance, more counsel and direction.

And in the case of the Missionary Station, whether purely or partially such, the addition of fresh believers, or, even short of this, of fresh inquirers, entails, as you know, a burden of no little weight. It is not the individual alone;

there is the family. If a profession of faith is to be made, there must be the clothing—if the means of grace are to be attended, there must be the house—for the first year or two there must be the food. Again and again have we felt, as all have done, and more especially those who, at an infant station, experience the burden from morning to evening, from one day to another, that the passage of Scripture most capable of application would be the words of Jethro to Moses, —“Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee.”* Again and again have we felt, in looking on the poor Indian coming with expectations, which the wealth of the richest mines could not meet, the naturalness of the words of Moses, sinful though the spirit was in which they were spoken at the moment,—“Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?”† This, you can bear testimony, is no ideal picture; the words of the Spirit, in reference to the Israelites, have their very counterpart in the poor Indians: our task with them is, indeed, to carry them as in our bosom, to bear them as a nursing father doth his children. They require to be taught to think, to look beyond the present hour; they have to be guided by the hand in each step, as

* Exod. xviii. 18.

† Num. xi. 12.

they emerge from a state of nature and barbarism, into the very lowest rudiments of civilization.

In this lengthened effort, after the Indian has crossed the boundary line, and said in substance, I will be as you are, "Thy people shall be my people, and thy God my God," we have few to aid and assist us. It is this poverty which wears us down. Those who have acquired an independence in the land, for the most part, leave it, and the minister of God is left to struggle on with an augmented family, and yet with diminished resources. There is not the energy of other colonies; much of the life-blood is withdrawn; many of the young, the bone and sinew of the land, leave it, and go to try their fortunes abroad. Yet, for the sake of the souls of the remnant, and the souls of the poor heathen, the minister continues to labour on. How difficult often, and how increasingly difficult may this become, with prices raised, and the articles of life more highly taxed!

Difficulties must not, however, lead us to lose sight of the work before us. There remaineth yet very much land to be possessed. It is well to endeavour to perform the work that is done efficiently, and not, by enlarging the area, to do all in a more slovenly and perfunctory spirit. Yet the thought of those beyond—of those who may be sighing as they think, "No man careth for my soul,"—must often suggest itself to our mind. And it is more particularly forced upon

our attention at the present time by the large number of Plain Indians, who are encamped in our immediate neighbourhood, and who (with whatever other motive they may have come hither) have expressed their desire to have a minister of God sent among them, and the means of civilization placed within their reach.*

Now, in connexion with this remoter field of labour, it is obvious, that we can scarcely hope to carry it on in the same method as our present stations. The outlay would be too large; the transport of property and substance too laborious. Might we not, however, extend effort in some directions, if more of an industrial character were stamped on the undertaking—if it were fully understood that, in return for the priceless blessings imparted to the convert, we should in every case expect some equivalent in the shape

* It seemed more than a fortuitous coincidence that a large body of Plain Indians should have been in the settlement at this time. I feared that they would pay me their formal visit during the delivery of this Charge, and I therefore sent to say that I should be happy to see them in the afternoon, or the following morning. Accepting the latter proposal, the four Chiefs came the next day with a large retinue, amounting in all to nearly two hundred, and the greater part of the clergy being still with me, we held a conference, at which addresses were made on both sides. Though unattended with immediate effect, it will, I am convinced from what passed, tend to break up the system of heathenism ere very long. One of the Chiefs has since been baptized, but he had been an inquirer for several years before.

of labour? I notice that at the foot of the Himalaya Mountains there are what are termed Industrial Schoolmasters, and that in their hands the mission becomes almost self-supporting. This were an idle dream for some time in this country, but in endeavouring to carry our missions towards the Rocky Mountains, or towards the Arctic Sea, might we not do well to make some return of labour an understood condition of membership?

Besides, it is sufficiently manifest, that we cannot expect to multiply European labourers, nor can we hope to obtain for many others salaries of large amount. This, then, would lead to the question, Can no other method be adopted for carrying to the benighted Indians the truth of God? Now, by one of your own number the suggestion has been offered, whether something of Colportage might not profitably be adopted; whether an Indian, who has received the truth in the love of it, might not be sent forward to communicate to his countrymen the Word which he has found precious to his own soul. The suggestion seems to us worthy of consideration; and now that the Colporteur might take with him large portions of the Word, the Prayer-book, and some simple tracts, both in the Roman and Syllabic characters, the way seems more open in the providence of God. Few, it is true, are fitted for such a task and errand; but your own minds can suggest one

or two, who, had they been free and disengaged, would have been invaluable and trustworthy.*

And, while thus dealing in suggestions and throwing out hints, may we not ask, whether the time has not yet arrived for undertaking ourselves something of the work? Our missionary field now covers a wide surface, from the East Main to the English River, yet small, compared to what lies beyond. We cannot expect that the liberality of others can aid us in any farther extension of the work. Ought we not to arise ourselves and possess the land? Are we not sufficient for it as regards means, and numbers, and influence, if only the Spirit of the Lord should breathe upon us? It may be, perhaps, that the flame of piety burns scarcely so brightly as in the earlier days of the mission—that a measure of worldliness may have crept in. Now what more likely to counteract this, and to draw down the blessing of God on our own souls, than to arise to a concern for the souls of others? Should we live, then, to return among you, it would be our earnest desire to inaugurate a new period, by becoming ourselves a Missionary Church for transmitting the light onwards; that we should have a missionary of our own, supported by ourselves, to labour in a spot where

* The system is, in effect, carried out at present by one catechist, at the Lakes of Qu'Appelle, and by a second at Fort Alexander. What is to be wished is the extension of the same machinery beyond the Portage La Loche.

the foot of the messenger of peace has not yet trodden.

Thus to throw out branches from itself would be the mark of a fruitful vine. It would indicate life and healthy action. It would connect us with that life and expansion which are conspicuous in every portion of the Church at this moment. Since we last met, five additional Bishoprics have been added to the Colonial Church. Of others, which remain to be created, the two to my own mind the most interesting would be that of the Melanesian Islands, and that of Agra, or Northern India. To the latter, indeed, I should have been inclined to give the preference over some smaller spheres lately raised into Episcopal Sees, and I could have wished it done during the lifetime of the venerable Metropolitan of India; that as he has lately had the happy privilege of consecrating at Calcutta a Bishop for Labuan and the Island of Borneo, so, assisted by the other prelates of India, he might also have consecrated another to preside over the vast territories, which the providence of God has so marvellously added to our empire. To endeavour to raise man is thus the glory of the age—to raise the Dyaks—to raise the Zulu, the Patagonian, and the Indian. In this, too, we bear a part; our calling is to raise a people, one of the families of mankind, as well as to preach the everlasting Gospel; and if we have received much from others, let us seek to lead

our people to impart also, as good stewards of the manifold grace of God.

We would contemplate, then, a more aggressive inroad on heathenism, in a more direct form, should life be spared. In this, perhaps, we could all bear a part: for there are some near us, intermingled with us, as well as beyond the limits yet visited. To these we might endeavour once more to commend the Gospel, and entreat them in Christ's stead, "Be ye reconciled to God." We can all gain much from past experience; and a fresh effort, from the knowledge thus acquired, might carry with it the Divine blessing.

If it be asked, What are the requisites for such an undertaking? they would appear to be the very gifts which go to form the true missionary. Now, this we always imagine to be a peculiar calling—something different from ministerial life, as such. We might say of him as of the poet, that he is born, not formed; or, more correctly, that he is called to his work by the Spirit of God, rather than framed and fashioned by the instruction of man. As we believe that the Holy Spirit still gives the true and effectual calling to the ministry, so beyond that we feel that he gives to some the peculiar desire to labour in the outer fields, in the highways and hedges, gathering the lost and outcast into the fold. Such are the very individuals fitted for labour abroad—they are there exactly in their places, and blessed abundantly by God: transfer

them to the crowded city or the retired parish at home, they are out of their element and lost.

What, then, would be the missionary requisites? It is almost unnecessary to say, that at the root must lie ardent love for souls. It is the sight of the perishing which leads him to forsake country and home; it is the mind, dwelling much on the numbers of the lost—the millions under the grasp of Satan—which is led, as with a mighty and strong impulse, to devote itself to their rescue. And it is equally superfluous to say that there must be also a patience which is never wearied by discouragements and crosses, and a spirit of prayer which faints not, though the stirring among the dry bones may be long delayed. These requisites are universally recognised, and force themselves on the attention even before the work is entered on, and have been alluded to by us on former occasions. I wish now rather to speak of gifts less commonly noticed, and which experience alone brings out to view.

There must be, brethren, much self-reliance, as a primary element of success. In the selection of instruments, this ought to be an essential point. It can be traced in all who have been the most honoured agents in largely extending the kingdom of the Lord. It is indispensable in the earthly conqueror that he should feel a confidence in his own resources, and that, though baffled by temporary difficulties, he should stea-

dily follow up some definite plan ; and, knowing the all-sufficiency of the weapons of his warfare—the almightiness of the power on his side—the soldier of the cross feels well persuaded that he will at last come off more than conqueror. With, however, equal piety, there is often a mighty difference between two individuals in self-reliance. One is taken by surprise by the occurrence of an unexpected case, and cannot form a judgment without much time and careful thought ; while the other, possessing more self-reliance, can devise almost on the moment, and has a plan prepared for every emergency.* Now the latter is the temperament most fitted for the missionary field. Scarcely a day, never a week elapses, without placing the labourer in a position in which, apart from the possibility of conferring with others, he must decide, and that instantly, and act upon the decision. And herein it would differ from anything of self-trust, or pride : it is reliance on that which God would furnish and is ever ready to bestow, but which is to be used and applied by us as instruments. It is the very necessity for this self-reliance which would make the missionary a man of prayer. Not knowing what a day may bring forth, he must be fore-armed—prepared at every point : he must have a cool head and a prompt judgment.

* It is the *αὐτάρκεια* of Aristotle, taken in a Christian sense : it is the excellence ascribed to Themistocles by the historian, *Φύσεως μὲν δυνάμει μελέτης δὲ βραχύτητι πρᾶτιστος αὐτοσχεδιάζειν τὰ δέοντα*.—THUC. i. 138.

And next to self-reliance we would place constructive power. There are two distinct methods of viewing the human soul: we may contemplate it individually, as to be brought to the knowledge of the truth, or we may consider it in its relation to others around. Now, however the former may occupy the mind in theory, it cannot do so long in practice. Of the soul it may be said, as of man originally, it is not good for it to be alone. In his wild condition, man may roam as a wanderer on the earth; but in grace, God would set the solitary in families. After any one soul has been awakened by the Spirit of God, the question soon comes, Where shall I place him? how shall I use him? what is his exact position in the economy of God? Nor need we wonder at this: we are gathering stones, but each stone is to be built in, and to have its place in the spiritual temple; we are collecting the scattered members of a body, but each member has its specific use. Now, to dovetail these stones—to fix, and plant, and employ the convert, so that he may feel himself an integral part of the body—is a gift, and varies much: it is what we would call constructive power. You may see it in the parochial minister. In one spot we perceive much available power; but all are acting without unity of effort and sympathy with their head, and all is therefore isolation. In another spot there is one heart and mind—all are pulling in one direction—each has an office, a duty, and we think of them naturally as

one body under one head. It is this art of producing unity which is wanted in the missionary, only that the problem in his case is an hundred-fold more difficult, as he has to form a society out of the most discordant elements—to form of units void of every principle of combination a compacted whole. Surely, brethren, such a task requires no small measure of ability and constructive skill.

Of intellectual attainment and acquired knowledge, you may yet expect me to speak. Perhaps it might suffice to say, that in the work there is employment for the very highest.* We rejoice to find that many, trained in every branch of human learning, have gone forth to India and China, to meet the Brahmin and the disciples of Oriental philosophy, and lead them to the simplicity of the truth as it is in Jesus. But we cannot think the same amount of acquirement alike necessary in all. Many full of zeal and earnestness have, we doubt not, been often lost to our Church, by insisting on one unvarying and unbending rule in all cases. Perhaps a greater depth of theological learning should rather have been required, when the extent of classical erudition was the one point chiefly regarded. I have not, as a rule, required the acquaintance with the ancient languages, which is deemed, and most wisely so, an indispensable

* See "The Missions of the Church of England an Inviting Field for Men of Academical Acquirements." A Lecture by the Rev. J. Chapman, B.D.; especially p. 10.

qualification at home. We want special instruments for a special work; but, if admitted to the ministry without a longer period of previous training, you stand pledged to the more constant study of that which may supply the deficiency—the diligent and laborious study of the great writers in our own tongue. It is with pleasure that I find that you are thus anxious to store your minds, and that in this way our diocesan library is likely to turn to direct and immediate profit.

The power of acquiring the native tongue would fall under this head. The necessity would vary much according to the spot, and the amount of intercourse with the Indian. That the language, whatever the dialect may be, can be acquired in a very short time, I think sufficiently proved from what has been done in our Eastern missions. But beyond the mere language, it is very essential to study the tone of thought and feeling. It was said of an illustrious linguist, a late Cardinal of the Church of Rome, that, in commencing a language, he endeavoured to gain its rhythm and general flow; so in the Indian languages we may discern something in the tone of thought which, if grasped, becomes a key to the wishes of the speaker. The language of the Indian, you well know, bears a close resemblance to his life. He never enters on his subject at once; but the practised ear can, from a few sentences, or even words, discern, by a kind of instinct, the remoter subject to which he is tending. Study, then, the language, those of you whose life and sphere are

among the Indians; but, besides this, study much their minds and thoughts, so as to acquire influence and command over them; condescend to lend the patient ear to their tale, with its many bends and windings; and after so gaining their hearts, unfold to them the story of grace—the glad tidings of great joy—and, as you speak, pray that God may give them the hearing ear and the understanding heart.

Now, in order to carry out any such missionary enterprise with success, it would be absolutely necessary to abstain from questions of mere worldly politics. This is, indeed, an acknowledged principle in all missionary operations, and if necessary in other countries, in our own doubly so. To entangle ourselves in local matters is too sure to defeat the object of our high calling, and to circumscribe, rather than to extend, the kingdom of that Master whom we serve. That as citizens of the country—as those who have a large stake in it—as those brought into contact in so many different ways with the population—we should feel no little interest in its welfare, is only natural. That we should sigh while so many thousands are still sitting in darkness, untaught and unblest—that we should long for the time when all within its borders shall be taught of God—this is only to say that we feel as followers of the Saviour must. But let us not be led thereby to go before the leadings of Divine Providence; let us not seek to transfer our responsibilities to the shoulders of others, nor expect that under the

present dispensation those employed in the various avocations of life will tread in the steps of the minister of God, and become evangelists to lost souls.

That the next seven years will be productive of great changes in the land we feel assured. Our own desire would be to see additional settlers introduced, and immigration, though for a time on a very cautious scale, encouraged. At a period when the mother country is overstocked and over-peopled, it would seem that a land which could furnish support for the industrious might take off a part of the population. Judging by the reports of those who have left us and gone elsewhere, the means of life are, on the whole, more easily procured here than in other spots; and we believe that, over the surface of the land, some situations might be found as fertile, and offering as fair returns to the agriculturist, as the Red River.

Our hope, too, would be that, in any plan for the amelioration of the land, the avenue to the highest employments—to the positions of greatest trust—should be thrown open to the native, as in the recent case of Eastern India. As education advances, this would afford the strongest stimulus to exertion, to find that birth would never operate as a cause of exclusion, but that with merit and application all might rise.

To effect, however, political changes, or even to interfere in them, is not our province; to hold an opinion, after the experience of the past, and

to support it with sufficient reasons, is the common privilege and birthright of all. But if in political matters powerless, in social improvements, and their recommendation, we possess no small weight. In these respects, too, changes may be before us, through the increase of machinery, the subdivision of labour, the encouragement of the manufactures of the country, and the introduction of special trades. Indeed, as you well know, a settled society is only just commencing among us, emerging from that wild and irregular state, in which all were of necessity obliged to undertake everything for themselves. It is our legitimate province to endeavour to give a healthy tone and direction to this gradual progress of society, as it uprises around us.

And in doing this nothing ought to be deemed trivial or unimportant. As regards the dwellings of the poor, I would ask you to use your influence in promoting improvement in their internal arrangement. Much has already been done by recommending, and even insisting on, the subdivision of the houses, where different members of a family were under the same roof. This is alike necessary for comfort, and important as regards the moral well-being of the household.*

Let me also request you to discourage those

* Any reluctance which I felt to allude to this subject was overcome by finding it noticed in a Metropolitan Charge :—"That internal arrangement of cottages, whereby three sleeping apartments, however small, may be secured to

very large gatherings which often take place at marriages. Some apology might be offered for such general invitations, when the settlement was small, forming, as it were, but one family; but, as the population increases, it cannot be necessary to enlarge the number to such unreasonable dimensions. It has often materially lessened the resources of the young couple for many years, and, what is of greater consequence for us to notice, it has been the prolific source of much evil.

And if in the hour of rejoicing you are to exert an influence, and to seek to bring in moderation and a more excellent way, so in the house of mourning there is something for you to modify and correct. We cannot too strongly express our dislike of the large numbers that are often found by the bedside of the sick or the dying. It is kindly meant, but it is kindness sadly misapplied. Nor can we approve of the watching the livelong night by the corpse. The deeper feelings of the bereaved would rather seek solitude—a place in secret where to weep—than to be exposed to the gaze of others at such a sacred season. And, when the body is to be carried to the house appointed to all living, rather seek to diminish the attendance, and confine it to the relatives and

each cottage, should be strongly recommended, instead of that demoralizing custom which crowds the whole family, of whatever age and sex, into one undivided chamber.”—
ARCHBISHOP OF YORK'S *Second Charge*, 1853.

nearest friends, than embrace a circle of indiscriminate mourners.

By attention to these matters affecting our daily life—our sorrows and our joys—family comfort would be increased, domestic holiness augmented; and, while the tide of joy and grief would not be lessened, it would flow, I cannot doubt, in a deeper and more consecrated channel.

And now it only remains that I offer my usual summary of work performed, and then in a few parting words commend you to the good care and keeping of God.

Our own numbers have advanced with the same steady increase as before. One has from unavoidable circumstances been withdrawn—circumstances over which neither he nor I could exercise any control; but, as his heart is still with us, as it is his eager wish to return, and as the desire of his late flock is as great to receive him back again, I can hardly deem him lost to us. Were he with us, and had I been able to effect the journey to the Saskatchewan as I had proposed, and there to ordain one additional labourer, we should have been twenty instead of eighteen to-day. For the continuance of unbroken health among us we cannot feel too grateful; and for that providential care which has guided so many of us in journeys by sea and land. And yet we are reminded that death may come in an unexpected hour. One, to whom allusion was made when we last met, has since been carried hence very suddenly by God—shipwrecked on

his voyage home.* We rejoice that his place at Vancouver has been supplied ; and we could only wish that it were possible for us to include his successor† in our own number, and that he could join with us in brotherly intercourse and fellowship.

In ordinations, four European labourers have been added to our little band ; and it is a satisfaction to me to leave all in priest's orders before my temporary departure. Of consecrations, we have had but one church—one which, in effect and finish, would form a good model for any future structure.‡ At Moose and at St. Andrew's I have consecrated burial-grounds ; and that around St. James's Church will be ready before I go. This will leave in the country five churches and five burial-grounds consecrated. Churches are completed, but not yet consecrated, at the Indian settlement and at La Prairie. An enlargement of the previous building having been found necessary at Moose, a new church will instead be erected there ; and at York, but for the want of labourers on the spot, a church would have been in progress during the present summer.§

* The Rev. R. J. Staines, B.A., Hon. Hudson's Bay Company's Chaplain, Fort Victoria.

† The Rev. Edward Cridge, late Incumbent of Christ Church, Stratford.

‡ St. James's Church, Assiniboine : to it the Society for Promoting Christian Knowledge contributed 200*l.*, the remaining outlay being made up by voluntary subscriptions.

§ The churches at Moose and York will be erected by the Hon. Hudson's Bay Company.

We are engaged in our third series of confirmations, and they proceed hopefully. On each occasion fresh spots are added. In our first series I confirmed at seven different places; in the second at ten; during the third, should I live to complete it, the rite would be administered at seven places before my departure, and at seven more after my return. My fear was, that the numbers would necessarily diminish considerably from its recurrence after an interval of only three years; but the number of those presented on the Red River and Assiniboine has already exceeded those on the previous occasion.

We are still, beyond all doubt, the chief organ of education in the land. On the two rivers alone, or, as it might be said, within the extended boundaries of this colony, we have twelve schools; at the out-stations as many more. The influence of these four-and-twenty schools cannot be small. As in other countries, we have to lament over the apathy of parents, who might by a judicious exercise of authority, and by some little self-sacrifice, keep their children much longer at school. Once started in life, they look back on the past with regret, and they constantly confess to us their deficiencies with unavailing sorrow. Those fully trained and educated by us are found not inferior to those whom they meet in life, able to compete vigorously with others who have enjoyed much greater advantages. The want still is depth and solidity of character. The experiment of a distinct female school of a higher stamp has now

been made for five years ; and has, I trust, been appreciated through the country. For the sake of the young, especially those necessarily separated from their parents at a very early age, and feeling deeply the mighty importance of raising the female mind, as affecting the well-being of the next generation, I am willing, at whatever cost, to risk a second attempt ; and I have endeavoured to obtain a suitable successor to her whose loss to the country we have now to deplore.

At St. John's a Board of Trustees has been established, who will act as guardians of the property connected with the Collegiate School, and keepers of the Diocesan Library. The latter now numbers more than one thousand volumes,—a number small in itself, but considerable when the difficulty of inland carriage is taken into account. They now bear the stamp, device, and motto of St. John's College. And yet I feel that the very name of College may at times perplex and bewilder, from the scanty number which we can assemble in the land, and the little claim that we can make to anything approaching to college life. But, as I think of and use the word, I revert to bygone years, and the meaning of the term in early times. In this sense would I employ it, as embracing not the pupils and scholars alone, but the bishop and clergy also, forming a missionary college in a dark land. I would regard each clergyman as a member of that College, and it thus becomes a centre, uniting us all. In this light it is no longer a vision or an ideal thing,

but a living and substantive reality. The Library would be the proof of its existence, which speaks to the eye and mind of all, comprising within itself the collected wisdom of ages for the use of the present and every future generation in this land.

At Moose it was a pleasure to me to prepare a Pastoral Address to those Indians whom I was unable to meet. It was translated and printed off in a very short space of time, after which it was signed by myself, and circulated through the country. I hope to be able to continue this practice yearly, or each alternate year, and so to speak to those whom I cannot see in person. I was delighted to find the amount of food which was being supplied in that quarter for the Indian mind, and the eagerness with which they asked for a new book. The "Catechism of Bible and Gospel History" has proved most useful for them, and but for the lack of paper at the time many other useful books would have been in circulation last summer. It was pleasing to find, on my return, two additional Gospels and a short Catechism in our own character, and to know that the perusal of these would occupy the Indian of the Saskatchewan for many a long hour during the winter. And a few Sundays ago, while officiating at St. Andrew's, my eye fell with delight on the Indian Gospels and Prayer-book, lying side by side in the reading-desk with the Bible and Prayer-book in our own tongue. To these we hope may soon be added some simple ele-

mentary compilations, and a dictionary of the Cree language. The latter will, we doubt not, be undertaken on our application by the Society for Promoting Christian Knowledge, who so kindly and promptly carried out Archdeacon Hunter's translation of the Prayer-book, with some hymns annexed to it for public worship. For the Gospels we have to thank the Bible Society; for the printing press at Moose, and the fount of Syllabic type, the Church Missionary Society.

To all of these noble bodies it will be a satisfaction to learn, that the desire for the Word of Life spreads. At Moose, I myself witnessed the anxiety of the Severn Indian for copies, which we could not furnish according to his desires. And from York we hear of the renewed petitions to that quarter of the Severn Indian. Many of them were baptized during the last summer at York, but the supply of books has been very inadequate to the demand. They call for the Syllabic volume, but with some slight changes from the Moose dialect. And on the English River much patient study and laborious thought has been given to the wider application of the Syllabic system, in the hope that it may be brought to bear on the Chippewyan. This may be effected, it is thought, by the introduction of a few additional characters, just as, at a conference at Moose, it was agreed to add a few symbols to adapt the system to the wants of the Eskimo. Now I cannot believe that such labour will go without its reward; in which-

ever form Christ is preached, and the broken fragments of the bread of life distributed, "I therein do rejoice, and will rejoice." The number of our own clergy who can now address the Indian, and speak to him in his own tongue, would be at least seven; the number of those who have translated portions of God's word would be six, to four of whom the language was not their vernacular tongue.

With a work thus growing and increasing, and a sphere of operation widening each year, it may naturally be asked, Why leave the sheep in the wilderness? And from the close and affectionate footing on which I have been among you, you have perhaps a claim to know some of those reasons which have led me to wish for a temporary absence at this time. When I first came out I imagined that a necessity might have arisen for my visiting England at an earlier period: year after year this was deferred, and, had I not fully pledged myself now, this year also I might have postponed it. But I believe that there are reasons, which render it almost imperative for me, and expedient in some measure for yourselves.

After the completion of seven years I wish to render up some account of my stewardship. Not, indeed, that it is by man's judgment we stand or fall: it is the great day of the Lord which will try our work of what sort it is; and it is to that Master alone that we make our final appeal, as ministers of Christ and stewards of the mysteries

of God. But we derive as a Church so much from others, that it is only right that they should have the fullest information how the work advances. With the condition of every station I am now perfectly familiar, from personal inspection and oversight. I become, therefore, the representative of you all, and in leaving you would bear both you and your work on my heart. My earnest desire would be to report, as simply and faithfully as I can, what my eyes have seen of your spheres, your trials, and successes. You have each your personal friends, the home parish in which you were brought up, the house of God in which you were accustomed to worship, and from which you were sent forth with many prayers; these will of course be spots sought out by me, in order that I may refresh their hearts, by telling them how the work of the Lord prospers in your hands.

There is too a very large debt of gratitude, which I am anxious to discharge, and to thank Christian friends for the riches of their liberality. Surely it is "a land which the Lord our God careth for," if, with so little cost or outlay, almost without money and without price, His hand has provided it with ministers, and Bibles, and schools. To the Societies, from which as His instruments, we have received these gifts, what adequate thanks can we render? Words are a very poor acknowledgment, but to each it is your wish that I should confess ourselves largely indebted. There are congregations which support

special schools, and contribute to particular missions; circles of Christian friends, who send the raiment wherewith to clothe the inquiring Indian. There are those who have kindly thought of our orphans; they must be told of the removal of their asylum from a spot, in which we had found insuperable obstacles, to a place in which God had already assembled many of that helpless class, and where, under the very roof of the devoted missionary, they are as of his own family, sharing in all that prayer and the deepest affection can effect for them. And there are noble contributions cast into the treasury of the Lord by those, the records of whose deeds will never appear on earth, whose names will not be known until the Saviour shall acknowledge the cup of cold water given to the saint,—there are the offerings of the widow, the hard-gained earnings of self-denying poverty. Not overlooked are such gifts by the Lord of the vineyard, and if so, then they too are not to be forgotten, when we recount with gratitude what we receive. We would not willingly omit one drop which feeds the stream that fertilizes and enriches our land: from the fellowship of ministering to the saints none are excluded, the richest may give by hundreds, the poorest may give the mite watered by prayer, and to each we may be alike debtors.

And while making this poor return, the only one in our power, the experience of the past would embolden us to venture to increase the debt, and make even an additional appeal. It

has surely been a blessed period for Britain; since God poured out on her the spirit of enlarged charity,—since God made her his almoner to the very ends of the earth. Even amid the distractions of war, the extremest East and West have continued to reap her bounty. As a nation, she hath found that “there is that scattereth and yet increaseth;” and religion hath burnt all the brighter at home, from diffusing the light abroad. A further purpose would be to collect, if God permit, for some special objects. Should I live to spend other seven years in the land after my return, a portion of them must be devoted to the task of building. While other churches have been assisted and aided by us, we have not yet attempted our own Cathedral Church. For it we would require help, and we cannot for a moment imagine that this will be withheld. The three special objects for which I would solicit contributions would be, (1,) The erection of a modest and unpretending Cathedral; (2,) The enlargement of the Missionary field; (3,) The carrying out of Educational effort; and donors may appropriate their gifts to any of these according to inclination. If the work be of the Lord, pleasing and acceptable in his sight, then he will, I doubt not, incline the hearts of many to offer of their substance willingly and cheerfully.

And the last object I would mention would be to gather fresh life and vigour from the sight of home activity and intercourse with Christian

friends. As it is indisputable that the human frame, in coming from warmer countries, brings with it an amount of heat, which it gradually throws off from year to year, so we might expect beforehand that the warmth of Christian feeling, the livelier emotions with which we first commence the work, would become somewhat lessened by residence in a foreign clime, where the highest standard of Christian excellence is not presented to view,—much more where there is the daily deadening contact with heathenism. That the country is healthy for the European constitution, I deem a fact sufficiently established, (our average of missionary labour, which is already higher than in most other lands, would prove it;) but for the restoration of spiritual life, for the invigorating of all the mental powers, on this account I would recommend in your case, what I now seek for myself,—a year of relaxation from severer duty, to be spent in the bosom of Christian society. It is not to a period of idleness and entire remission that I look forward; almost daily shall I be occupied on behalf of this country and its interests, even while absent: I shall be speaking and pleading for it at a distance, while you are supplying my lack of service and working on the spot. I might, as you well know, have spent an easier period among you, and have kept myself comparatively free from care and anxiety, but I undertook a larger responsibility, when I saw no one willing to assume it. Though the mind has thus at times been much exercised,

my health is, through the blessing of God, wholly unimpaired; and I scarcely feel to-day as if seven years had passed over my head. Should health be continued during my absence, I feel as little inclined to spare myself; my wish would be still to spend and be spent for the land to which, as on this day, I solemnly devoted myself.

In the fullest confidence, I would leave all in your hands, beloved brethren, during my absence. The ecclesiastical authority would devolve on the senior archdeacon on the spot, so that all would be left in regularity and order. For your laborious discharge of your duties, and your ever ready attention to my own wishes, while I have been among you, I return you my warmest thanks. And, if thus diligent while we have been together, I cannot doubt that you will be doubly so when my eye is removed. Realise, then, I entreat you, more and more, the momentous interests committed to you; and, in the full light of eternity, preach the Gospel in its bearing on man's hopes and peace in this world, and on his blessedness in that beyond the grave. The longer God graciously spares you to your flocks, let them discern the more a deepening experience of Divine truth in your preaching, a richer unfolding of the spiritual treasures of the word.

All things conspire to remind us, that the time may be short. The events of centuries seem now crowded into a few years. The latter days spoken of may be perhaps approaching. To the East I once before directed your eye, to look out

for the signs of the Master's appearing: how much more has the attention been drawn to that quarter in the interval which has since elapsed! We need not the voice and vision in order to hear the appeal. The scene of conflict of the powers of the earth is on the border land between the two continents, near the very spots most noted in early story. Asia now calls to Europe, "Come over and help us," — the Churches of the Revelation and the neighbourhood of Paradise may ere long revive under the light of the Gospel, — the way of the kings of the East may be soon prepared. Now, all these would be signs heralding the coming dawn: all would point to Jerusalem as "the first and last centre of the Church on earth."*

To assist in forwarding this blessed consummation is our glorious privilege. Mercy has been termed the pattern-attribute of God; and what mercy, brethren, can compare with pity for lost souls? Yet a little, and the condition of the souls of all will be fixed irrevocably: no messenger of peace can then pass over the great gulf. But now, how beautiful on the mountains the feet of him that publisheth peace, — how sweet to make ready a people prepared for the Lord — to make straight in the desert a highway for our God! Seven years of imperfect labour have we given to the work amid many short-comings, which we pray God to pardon. But insensible and un-

* "Land of the Morning." Rev. H. B. W. Churton. P. 304.

thankful should I be, were I not to confess that fruit appears, to the praise and glory of God's name: a change does appear in the wilderness and solitary place,—a change appears in the heart and bosom of your parishes. And I call upon you to say, what I would humbly exclaim myself, — “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” May I solicit your earnest prayers, that my very absence for a season may be for the furtherance of the Gospel in this land, and that, if we are again permitted to meet on earth, it may be in the fulness of the blessing of the Gospel of Christ, with more extended power to carry forward the proclamation of his truth, and hearts more enlarged to make known his salvation!

A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

IN

ST. JOHN'S CHURCH, RED RIVER,

AT HIS

TRIENNIAL VISITATION,

JANUARY 6, 1860.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

LONDON:

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1860.

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TO THE
RIGHT REV. G. J. MOUNTAIN, D.D. D.C.L.
LORD BISHOP OF QUEBEC,
AND NOW SENIOR COLONIAL BISHOP,
THE FIRST
WHO CONFIRMED AND ORDAINED
IN THIS LAND,

This Fourth Charge

IS AFFECTIONATELY AND RESPECTFULLY INSCRIBED

BY HIS
FAITHFUL FRIEND AND BROTHER,
DAVID RUPERT'S LAND.

Red River, Jan. 14.

A CHARGE,

&c. &c.

MY REVEREND BRETHREN,

It was not without some reluctance that I gave up the idea of meeting you, as usual, on St. John's Day. But from the almost additional solemnity connected with Christmas and New-year's Day, as falling each of them on a Sunday, it was found inconvenient and unadvisable to withdraw those from more distant spheres during any portion of that week. I deemed it best that you should enjoy both those hallowed seasons in the bosom of your flocks, and that you should come up with all the freshness of an opening year for mutual counsel and communion. Nor could I have much doubt in the choice of the Epiphany instead, as a bright and blessed season for all associated in any way in missionary labour and in the ingathering of the Gentile Church.

I have read somewhere of a celebration which takes place at Rome as about this time

—an exhibition of the various languages among which her emissaries are labouring over the face of the earth. In something of a similar spirit we might reckon up to-day the different tongues to which the ministrations of our Church are extended in this far-reaching land. The Crees and the Sauteux, the two largest tribes, with their cognate dialects, have been long embraced; to these have been added during the past year a large body of the Chippewyans, and a very few of the Sioux;* while in the eastern district, the Norwegians† have regularly, and the Eskimos occasionally, heard the message of the Gospel. These with the original settlers, and, as yet, a very small number of emigrants, form our care; and along with them will be associated, we trust, gradually, a remnant from other numerous tribes,‡ as we penetrate yet farther to the mountain ridge of the west and the icy barrier of the north. Planted in the midst of these, accommodating itself to their

* Three, who had intermarried, were baptized and confirmed at Headingly. It seems not unlikely that more of the tribe may penetrate into this country. As the territory of Dacotah becomes settled, the Sioux (or Dacotahs) will in all probability be driven northwards.

† It is not a little creditable to Mr. Horden, that in addition to preaching in the Indian tongue, he has also acquired the Norwegian, so as to be able to preach in it to the Norwegians in the Hudson's Bay Company's service at Moose factory.

‡ Among these would be the Blackfeet, towards the plains; the Siccanees and Loucheux towards the extreme north.

varied tongues, "the little one" may, in accordance with the Divine promise which we have just heard, "become a thousand, and the small one a strong nation."

With such a field of labour before us, it is an unspeakable pleasure to find our ranks still unbroken by death. Indeed, the healthiness of the land for the European may now be established upon grounds which place the matter beyond dispute. When I look around, and see one of you who has completed his thirty-fourth year in this country—when I take the average of the seven who have been the longest on this continent, and find it seventeen years—when I remember that it is the eleventh year of my own episcopate, and think of the short period in that office of many most signally marked out by God as possessing every qualification for their high work,* I feel that no common gratitude ought to be ours for the amount of health and strength which God grants us here in His service.

Now, if God, while mysteriously cutting short the thread of life elsewhere, prolongs so graciously the span of our existence, He has

* Three more providential appointments cannot be imagined than the three first Bishops of Sierra Leone: Bishop Vidal, from his singular linguistic talent; Bishop Weeks, from his previous knowledge of the country, where he had laboured for years; and Bishop Bowen, from his devotedness to missionary work, having given his gratuitous services to the cause in Abyssinia and Palestine. And yet these three were cut down within seven years!

surely work for us to perform ; and we are naturally called upon to review our position, and to ask how we stand at the point of time which we have now reached.

Politically, no change has as yet passed over the land. Several social improvements have taken place, marking a new era, and betokening progress. The river communication has been opened up ; the road over the prairies has been traversed ; and the appliances of modern science have rendered more easy the production of some of the necessaries of life.* But the greater change has not yet come. There is a general expectation that the present year may usher it in, and that during its course the southern portion of the land, or at least our own settlement, may become a direct colony of the Crown. The boon was granted with great promptitude by the late Colonial Secretary to British Columbia, and I can scarcely doubt that the nobleman who has succeeded him in office, and whose attention has for so many years been directed to the subject, will be prepared ere long with a comprehensive measure bearing on the condition of this territory. For this, as a body, we have ourselves petitioned the two Houses of Parliament, from the persuasion that the highest interests of the country may in this way be best promoted. Whenever the change shall take place, a new class of duties and responsibilities

* Besides these might be specified the publication of this Charge on the spot for the first time.

will arise. It will be your part, brethren, to guide and direct the minds of the people in the new channel, so that there may be a healthy and hearty co-operation from all—so that they may exercise the privileges which may be committed to them, to the good of their fellow-men and the glory of God.

Ecclesiastically, we ought to feel in measure strengthened. Two new dioceses, the eighth and ninth in British North America, have been formed since we last met; so that we have an additional one on either side of us—that of Huron on the east, and that of British Columbia on the west. The uncertainty regarding the extent of our own jurisdiction has been removed; our boundary is now marked and definite, and the Rocky Mountains would limit our view in looking towards the Pacific. We have, too, a third new diocese immediately adjoining us to the south—that of Minnesota, in the Sister Church of the United States. All this has a tendency to support us. And yet, in comparison of all the other dioceses, we are still of a very unwieldy shape, and, though small in population and number of clergy, our distances are almost as great as before. In each of the other eight dioceses the clergy can, on all such occasions as this, meet almost all of them together—here we can scarcely ever expect to succeed in gathering more than a half. In this diocese alone can it be said that one is absent from us two thousand five hundred miles dis-

tant to the north-west;* that another is unable to be with us, being twelve hundred miles to the east.† Ungava Bay, the Rocky Mountains, and the Arctic Sea, our present limits, are limits rather for the eye and the imagination to rest upon, than possible to be overtaken by any amount of personal labour.‡ And at the heart and centre we remain very isolated—we are still the oasis in the wilderness. After repeated efforts, the difficulty is found to be great to bridge over the intervening distance on each side—to throw out branches which may connect us with our neighbours in Canada and Columbia, and make us to be, in something more than name, the highway of the west.

With this measure of apparent outward strength, there are some causes and hindrances which, I think you will agree with me, tend to cripple and retard our work.

There is the very migratory character of our most settled population. This may, in the good

* The Rev. W. West Kirkby, at Fort Simpson.

† The Rev. J. Horden, at Moose, James' Bay.

‡ The quotation at once suggests itself—

“*Intervalla vides humane commoda.*”—HOR.

Much as I should regret to give up the Moose missions, they would seem to fall more naturally under another diocese. The Roman Catholic priests who visit James' Bay are not under the Roman Catholic Bishop at Red River, but under the Roman Catholic Bishop at Bytown or Ottawa. They have also further subdivided this immense territory by planting another Bishop in the north-west, to be stationed at Isle à la Crosse.

providence of God, carry onward the tide of population, and scatter it over the wilderness. It may thus ultimately answer a good purpose; but its tendency at the time is felt by most of us very painfully. It weakens parishes, and very materially checks education, rendering it more expensive and difficult to be extended to all. It keeps the mass in a state of greater poverty, and prevents their growth and rise. It lessens the amount of public spirit and local attachment, and perpetuates many of the habits of Indian life. It parts and separates, where, if united, all would be combination and strength.

There is, too, the want of a deeper religious life, even amongst the more advanced Christians. Here there is stagnation instead of movement. The Word is heard with joy and received with readiness; but it is the development of the rich fruit which the minister looks for, and looks too often in vain. Measuring themselves rather by that from which God hath saved them—the condition of the heathen who know not God—than by the standard of by-gone generations and of other countries, they are satisfied with smaller attainments—they rest contented with a lower level, and do not press forward to the measure of the stature of a perfect man. Their condition is a matter of rejoicing to the minister of God, at first, as they are eager to hear. It is in their after course that he suffers disappointment. The building stops before he is prepared: the growth terminates suddenly, after

advancing for a time with rapidity; and there is not the higher experience of the Divine life.

There is, moreover, an additional check in the Indian work. It is a transition period; change is anticipated. An excitement has seized the Indian mind, and he is little inclined to give a calm and patient attention to the claims of the Gospel. A wider competition is afloat; and baits are held out by the unscrupulous which the poor Indian is too weak to resist. A greater difficulty has thus been found in selecting and planting new stations, while at the old-established missions the steadfastness of the convert has been very sorely tried, if not in some cases too successfully shaken. Direct conversions have, in consequence, been less numerous during the last two years, and I much fear that the next two or three may continue to tell the same tale. At all events the Indian is less hopeful and more difficult to act upon than he was found to be five years ago.

With these and other causes impeding the progress of our work, and materially affecting its character, the testimony of all of us would, if I mistake not, be somewhat similar to-day,—our common acknowledgment would be, that the interval since we last met has not been marked with such distinct success as previous periods—that some of our more sanguine expectations have only been faintly realised. Now, if such be your feelings, brethren, is there no

deeper agency to which we may trace this? is the condition peculiar to ourselves, or may we throw it under a wider classification and identify it with what we notice elsewhere on a wider scale? The answer to my own mind is sufficiently clear; the explanation which alone appears to me to account for it, is a greater measure of power put forth by Satan in the days in which we live, not only here but over the whole earth. Can we then substantiate this in the world, so as to prove it more than an idle dream?

He has surely convulsed nations, and kindled the flames of war, so as to multiply desolation, and misery, and mourning. A sanguinary war had been brought to a close at the period of our last Visitation—the tidings of peace had just reached our ears. How quickly was another kindled at a distant spot, if not more sanguinary, yet in all its features more fiendish—laying low not only the warrior whose profession was arms, but massacring with untold atrocity the mother and daughter, and the helpless babe! Did any question the power of Satan here? Was it not talked of, and on the lips of all?* And when the carnage was over, and the records of the

* As in the passage, “The cunning Spirit of Evil may fear that his time is short; and assuredly, if he walked abroad, and, in some visible, unsightly form, tempted men to evil, we could hardly be more certain that he has possessed the perpetrators of these foul enormities, and hurried them

whole committed to the page of history—except what history would blush to mention—did Satan cease from “going to and fro on the earth,” stirring up war and death? The scene only was changed, and the heart of civilised Europe was next convulsed. Bloody battles were again fought in rapid succession on a very ancient battle-field: and when the loss has been told in thousands of slain, and the sword is once more sheathed, the question is asked—to which none seem able to reply—Has aught been gained? who has reaped any solid and enduring advantage? Satan, we fear, alone; and the volcano only slumbers to break forth afresh in deadlier fury.

He has troubled, too, the Church of God, by unsettling the faith* and ruffling the peace of many. He has approached the bulwarks, the towers which protect the Zion of the living God, and tried to weaken the foundations; his efforts

into excesses which seem almost to require an infernal prompter.” And again, “Atrocities which make one shudder, and ask whether hell be worse than earth when thus polluted and defiled.”—*The Moral of a Sad Story*, by the Rev. J. Hampden Gurney.

* “A small amount of reading of the literature of the day, a slight attention to passing events, a little intercourse with general society, will be enough to convince us that there is much unsettledness upon the most essential truths of religion, and that the agents of Romanism, Rationalism, and Infidelity are openly and deliberately at work, in undermining the foundations of our country’s faith.”—Bishop of Gloucester’s *Primary Charge*.

here have been covert and disguised:* making choice of a fresh point of attack as each assault was in turn repulsed, he has endeavoured to shake the pedestal on which the truth of the Gospel is placed. The effect is seen in a few of the unstable, who have never had a firm grasp of vital doctrine. Without a sure anchor themselves, they are driven about with each fresh wave, and at last seek a haven where they may be saved the trouble of thought. Such perversions have latterly been much less frequent. Some, however, still stand on the brink, trifling with the ceremonies and sophistries of Rome, and seeming almost to make it a question how much of Romanism they may bring in among us before they take the final step. An effort has been made to re-introduce the debasing evils of the confessional, from which it had been hoped that the Reformation had for ever delivered us. We cannot, surely, my reverend brethren, feel too grateful to the Bishop of London for the boldness with which he at once met the subject, nor to the venerable Primate for his unequivocal decision that the innovation was “not only not in accordance with the rubric or doctrine of the Church of

* “Our adversary, who never sleeps, has recently put forth his wildest wiles, and strained his mightiest might. Long-settled verities have been disturbed. Some have upraised a hand to dim the principles of Reformation light; others, with philosophy not wiser than a heathen-dream, have touched the keystone of the Gospel arch.”—Arch-deacon Law’s *Charge*, 1857.

whole committed to the page of history—except what history would blush to mention—did Satan cease from “going to and fro on the earth,” stirring up war and death? The scene only was changed, and the heart of civilised Europe was next convulsed. Bloody battles were again fought in rapid succession on a very ancient battle-field: and when the loss has been told in thousands of slain, and the sword is once more sheathed, the question is asked—to which none seem able to reply—Has aught been gained? who has reaped any solid and enduring advantage? Satan, we fear, alone; and the volcano only slumbers to break forth afresh in deadlier fury.

He has troubled, too, the Church of God, by unsettling the faith* and ruffling the peace of many. He has approached the bulwarks, the towers which protect the Zion of the living God, and tried to weaken the foundations; his efforts

into excesses which seem almost to require an infernal prompter.” And again, “Atrocities which make one shudder, and ask whether hell be worse than earth when thus polluted and defiled.”—*The Moral of a Sad Story*, by the Rev. J. Hampden Gurney.

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England, but most dangerous, and likely to produce most serious mischief to the cause of morality and religion." In other and very opposite quarters—in much of the popular literature, and it is to be feared in some of the writings of a very plausible religious school—there is a large amount of a vague Universalism,* which would throw a cloud on the doctrines of grace, and seem well-nigh to confound the God of providence with the God of grace, and almost entirely to deny that sin, uncanceled and unrepented of, will imprint any indelible mark on the soul beyond the grave. So opposite are the poles of error—the superstition which seeks relief from sin by the confession to a fellow-creature, and that rationalistic spirit of overweening pride which will scarce believe that sin's shadow can darken man's pathway here, or involve him in unending misery hereafter! Meanwhile controversy increases and rages around the most sacred subjects. The age has, with some truth, been characterised† as one of "the most tremendous conflict of opinion." The intellectual and spiritual trials of life are thus added to: the Tempter has cast fresh snares across the path to beguile souls.

If, then, we turn to heathenism, has he stirred and aroused it in like manner? No: here, and here alone, his object is to rivet the

* See the Rev. C. J. Ellicott's *Sermons on the Destiny of the Creature*, p. 75.

† Bishop Trower.

soul in its chains—to lull with the opiate of a false security—to prevent inquiry, and seal up in darkness. Fearing lest the light should shine into their prison-house, he would stay the hand of Christian charity, and silence the voice of the preacher. No interference with the systems of idolatry and superstition—neutrality would be the watchword which he would seek to instil into the minds of all. How clear his unwillingness to allow any soul to escape from his bondage and thralldom—how plain the cry of the spirits which “work in the children of disobedience,” anxious to retain them a little longer in their grasp, “Art thou come hither to torment us before the time?”

Is there, then, this growing power in the world, the Church, and heathendom? If there be, then, judging by the analogy of God’s providence and the promises of His word, we might expect to find that there would be a corresponding outpouring of the Spirit. Can we then, brethren, discern side by side anything of this?

And surely here we may place first among the phenomena which force themselves upon our notice the symptoms of revival in so many different spots—in the United States, in Ireland, Scotland, and elsewhere. Whatever there may be of physical or nervous excitement connected with it (as there will often be when the masses are concerned in a religious awakening), I cannot doubt that there is beneath a work of God. This on our own continent is attested by two

Bishops of the highest character,* and is made by one of them the subject of his annual Charge; while in the North of Ireland it is fully recognised by the Bishop in whose diocese the occurrences have chiefly taken place,† who has himself taken part in many of these devotional meetings. Visitors to the spot, and even judges on the bench, all concur in the same testimony; and surer almost than all these is the proof from the changed life, the wonderful disappearance from districts of sin and vice—the widespread prevalence of prayer. The very scorner can scarcely deny that the hand of God is here. But the believer, turning aside to behold the sight, recognises in it something of an effusion of that same Spirit which was poured out on the day of Pentecost: he looks hopefully for times of refreshment from these premonitory tokens; he sees from the droppings the proof of the willingness of God to give the more plentiful shower; he hears almost the very voice of God, saying to him, “Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Connected with this spirit of awakened seriousness there is the ever-widening spirit of zeal for the souls of others, whether at home or

* Bishops M'Ilvaine and Eastburn.—See *Charge* of the latter: “The Signal Work of the Holy Spirit in the United States.”

† The Bishop of Down and Connor.

abroad. How manifest this in the special services at Exeter Hall and elsewhere, designed to bring all within the sound of the Gospel — how manifest in the opening of cathedrals, where thousands listen together to the glad sound, and fill the lofty dome with choral praise — how manifest where, under the open canopy of heaven, the ambassador of God declares the same message, wherever he can assemble hearers — on the steps of the seat of commerce, or in the neighbourhood of the densely-peopled alley! Nor has this in the least tended to weaken the activity of Christian charity for dying souls abroad. We had all, perhaps, thought with anxiety regarding the future, when we heard of the efforts made to succour the Indian sufferers — the large sums raised for their temporal relief. We thought it must necessarily curtail and lessen the receipts of the various Christian societies on which we were so largely dependent, and we were prepared to find it so. But we hear of no diminution. Many seem to have acted on the conviction, that whatever their previous contributions to the cause may have been, they must now be doubled.* The insecurity of the past has been felt; it has taught the necessity of building on a surer foundation, and proved, with a force clearer than that of

* The Church Missionary Society has its Special Indian Fund. The Society for the Propagation of the Gospel has determined to double the number of its European missionaries in India.

lengthened argument, that the open avowal of the Christian faith must ever be the surest defence of a professedly Christian nation.

And already the power of the Spirit is manifesting itself in those very portions of the earth where Satan had erected his trophies, and from which he thought he had gathered in his triumphs. We noticed, on a previous occasion, that war had given us noble and cheering specimens of the beauty of holiness — convincing proofs of the efficacy of Divine grace. It has been so again, brethren, and on a wider scale. Some of the names most conspicuous recently in military prowess are to be handed down as very memorable examples of a living faith. Religion has been seen to be the brightest ornament on the brow of the victorious general; it has been seen giving energy and decision to the civilian, investing him with a power and influence greater than that of the sword;* and elevating, with the bright hope of heaven, the patient and enduring female as she bends under the stroke, willing either to suffer or to die. Already we receive from the land tidings which speak encouragingly of the future, and tell of a greater willingness to entertain the message. It

* The names of Lawrence, Montgomery, and Edwardes will readily occur as instances of great personal influence, as well as the singular fact that, when all means of getting supplies failed, the Rev. C. B. Leupolt was sent out from Benares as the one most trusted by the natives, and succeeded.

is as if the darkest hour had come, and God were now ready to bless. Seeds of light have been sown on the very spots bedewed with blood, and the names of places associated with fierce and foul deeds seem likely to be hereafter connected with the records of grace. And in that other land, since rendered desolate — the land of poetry and song — is a similar dawn of hope. The older superstitions of Italy, under which she has so long groaned, seem fast decaying. Many, unwilling to dwell longer in darkness, seem calling for the light. There is a growing demand for God's blessed word; and, while seeking to cast off their shackles and assert their nationality and independence, they appear in some quarters to manifest an anxiety for that liberty wherewith Christ makes His people free. The slumbering truth may revive, the hidden witnesses who have long prophesied in sackcloth may awake as from the dead, and the pure Gospel of Christ may carry healing and cure to the wounds of that stricken people.

Thus have we taken a rapid glance at the growing power of Satan, as seen at present in the world, and the yet mightier power of the Spirit which God shows himself so willing to exert on the side of His people, in answer to their prayers. May we not, brethren, learn something ourselves from this double view? May we not, on the one hand, do well to remember that our very calling is to make inroads on the kingdom of Satan, that "mys-

terious, ever-working power, which is entrenched in heathenism as in a stronghold." * Let us never forget his personality, his power, his wiles, as now more than ever necessary to be borne in mind.† Let us remember, that at the basis of all missionary effort lies the declaration, "the whole world lieth in wickedness," or rather in the wicked one. From it, that is from his grasp, we are to win souls for Christ, bringing them to the foot of His cross and the knowledge of His salvation now, that we might present them to Him hereafter, to receive from His hands their crown. And, on the other hand, let us seek more of the power of the Spirit. We cannot, it is true, look for it in the mightier gatherings of the saints, where numbers add a quickening energy to prayer; but let us look for it where the promise is still sure of fulfilment, where two or three are met together. You have felt the profit as well as the pleasure of those monthly clerical meetings for prayer and the study of God's word, and conference on ministerial duties and trials, at most of which I have been able to be present and take part with you.

* Rev. J. Hampden Gurney.

† My intention was to have taken, as the more especial subject of this Charge, "Mission-work an inroad into the kingdom of Satan;" but I found almost all that could be said anticipated in the very able *Charge* of Dr. Burgess, bishop of Maine, in July last, on "The Personality, Kingdom, and Power of Satan."

Their object is to remind of ordination vows, to plead for a pentecostal blessing, to give point and unity and purpose to separate and scattered effort. You felt, too, the advantage of the social meetings with your parishioners during the last winter—the cottage or family lecture from house to house. Now, at all such seasons, whether meeting ministerially, as brethren whose toil is for souls; or parochially, as the shepherd with a portion of his flock, let us with yet deeper fervency pray that the agency of the Spirit, felt elsewhere, may be more and more felt among ourselves; that while refreshing other spots, it may also “drop upon the pastures of the wilderness.”

And now I might almost pass to the recapitulation of our own work, were it not that there are two subjects which have of late been much before the public mind, which seem to call for a passing notice and some expression of opinion. The one concerns all the Churches of the Reformation, which speak our tongue; the other is connected with our own branch of the Church of Christ, and limited to it. The first is a question regarding the Bible, which is the guide and manual of the redeemed people of God, to whatever earthly communion they may belong; the second is concerning the form of prayer in which we worship our Heavenly Father, as we trust, in spirit and in truth.

The first question, then, is that of the revision of the authorised version of the Bible,

or rather, in a narrower shape than this, the authorised version of the New Testament. We have not seen in any discussion of the subject the Old Testament brought prominently forward. It is to the New Testament that the attention has been almost entirely confined.

Now it is a matter of very grave responsibility, and, it must be allowed, of no little hazard, to interfere in any way with a translation consecrated by all the recollections of childhood, treasured up in our memories from early youth, and quoted since from week to week in the recurring ministrations of the pulpit. We remember, of course, that it is a translation ; but a translation how marvellously made !

How wonderful and providential the time — before separation and division had crept in — when England and Scotland were united under one sovereign — before colonization had spread its branches over the globe. Issued at this singular and fortunate season, it became the charter of the Reformed Church — the one bond uniting its separate parts, and its echoes still seem to linger in and haunt the minds of those who have left her and gone over to worship in a corrupt church.* It has passed, too, with the settler and emigrant to the remotest shores, so that “its sound has indeed gone out

* See the admissions in a passage of extreme pathos and beauty quoted from the *Dublin Review*, June 1853, in Trench’s *English, Past and Present*, page 32.

into all the earth, and its words unto the ends of the world." For the same wide diffusion, the same universal acceptance of any new version, we can scarcely look, rent and divided as the Church of God now is. But God may mark an era yet to come, with tokens of as providential suitableness. In proportion as the Spirit is more largely poured out, there may be a greater union among the people of God—they may be drawn closer to each other and to His word, and one fruit may be their willingness to co-operate in this blessed work, so as to remove every known imperfection from that record in which is conveyed to us the word of eternal life.

How wonderful, too, the form in which the version appeared—the rhythm and majestic dignity of the language, unequalled since, and still the standard, to which all turn with reverence and awe. But here we are at all events making some progress. The very study and contemplation of it has in our own time led gradually to something of a purer style, and the latest attempt made, has been generally acknowledged to approach very nearly to its tone—to have struck the key-note,* and to maintain it very successfully throughout.

How wonderful, too, the accuracy, even as tested by modern scholarship, at a distance of two centuries and a half. Here every suc-

* This is their own expression. See "Preface to the Revision of Epistle to the Romans by the Five."

cessive effort deepens the confidence felt in the faithfulness of that which we all respect. Take a Gospel or an Epistle with all the emendations of the late Regius Professor at Cambridge,* and how few and unimportant they appear. Still it is in this department that the greatest advance has been made. The sifting of God's word, the collation of manuscripts, and the minute analysis of the text when established, has done much to secure a more perfect comprehension of the whole. During the last ten years, the exegetical labours of Alford and Ellicott, and the recent translations of the Five, have borne good fruit. The present age is thus making large contributions—preparing the way for what the next generation may carry out.

I would not, then, speak, as I do not feel, despondingly on the subject. Many are at work in the precious mine, “seeking for the truth as for silver and searching for her as for hid treasure.” The letters of the manuscript are minutely scanned,† the meaning of each word and passage weighed, and the whole then transferred from the language in which “holy men spake as they were moved by the Holy

* Professor Scholefield. See his *Hints for some Improvements in the Authorised Version of the New Testament*, edited by Professor Selwyn.

† Thus, in Rom. v. 1, the difference between a long and short vowel would lead to the rendering, “Let us have peace with God;” the preponderance of authority being in favour of this reading.

Ghost," as nearly as circumstances will permit, into our own tongue. Book after book of the New Testament is so handled with reverence and prayer and every appliance of scholarship. When its several books are finished and the whole completed and subjected to yet another revision, reducing the changes to the smallest number possible; the result may then be submitted to the Church of God at large. We rejoice that those of our own Church are foremost in the laborious toil—that most men seem to look to them for the accomplishment of the detail: the judgment to be pronounced will rest with others besides. Should that judgment be generally favourable, we are not without hopes that a voice almost unanimous may ask to have the changes embodied in the text—that the Churches which unite with us in receiving the present, may agree to accept the new version. We feel with him* who has written with his usual attractiveness upon the subject, that "a revision will come," though, perhaps, not in our day. Our task may be only the gathering of the material; the completion may mark the close of the century, or may even be reserved for the Tercentenary of our present Bible.

Let us, however, turn from this revision, in which other branches of the Church of Christ

* Dr. Trench, Dean of Westminster. See his work on the *Revision of the New Testament*, page 12.

have an interest as well as ourselves, to that other revision in which our own branch is alone concerned, that of the Prayer-book.

Now in this we have surely a right to claim that no hand, no voice, take any part in any change, except those who use it and have drunk in of its spirit. Is there, then, among such—among those who are true and loyal-hearted sons of the Church of England, any desire for change? Is there any wisdom in seeking to conciliate by change?—would any large number, or any at all, be won over by such change? Now it is a fact well worthy of notice, that in several quarters a desire for a form has manifested itself—nay more, that a form has been used and recommended where we should scarcely have expected it. With the tendency in this direction—this approximation to ourselves—it is pleasing to observe the growing liberality—the willingness to soften any unnecessary stiffness on our own side. This is seen in the permission to break up and subdivide services, given by those in authority, and to use shortened services on special occasions.

I feel individually thankful that the three services commonly called the State or Historical Services have been cancelled, and that there remains attached to the Prayer-book only the one for the anniversary of the Accession of our gracious Queen. As a custom, we all, I believe, omit the use of the Lord's Prayer

before the sermon, in accordance with the suggestion of the Archbishop and the Bishop of London. I could myself wish that it should be omitted at the beginning of the Communion.* Starting, then, with the Collect for Purity, the earlier portion of the ante-Communion would stand a beautiful and complete service for the regulation of our conduct, by reference to God's law. We should in it bring our lives to that code written of old by the finger of the Most High, and pray that He would cleanse (not the outward actions only, but) the thoughts of our hearts by the inspiration of His Holy Spirit. In so doing, we are, as it appears,† the only Church which thus honours the moral law by its weekly repetition in the ears of our people.‡

I have sometimes also felt a desire that but one Creed were rehearsed in the Morning Service, and that if so, it might be the Nicene Creed, uttered by all standing, as the profession of our faith, and forming the solemn and suitable termination of the whole : the Nicene to be thus the Creed of the Morning, and the

* This was suggested by the Royal Commissioners in 1689, among whom were Burnet, Tillotson, Patrick, Tenison, Stillingfleet, Beveridge, and Kidder. See the Alterations of the Commissioners, as printed by the House of Commons, page 18.

† See the *Protoplast*, page 224—a remarkable passage.

‡ Very beautiful is the addition in the American Prayer-book. Hear also what our Lord Jesus Christ saith, "Thou shalt love," &c. In 1689 it was proposed that the eight Beatitudes might be used, especially on Communion days.

Apostles' that of the Evening Service. With this change, another repetition of the Lord's Prayer might be omitted, the congregation passing at once from the Jubilate to the Collect for the day, with only a few versicles interposed.* The Lord's Prayer would thus occur once near the opening of the Service, and afterwards in the penitential depth of the Litany,† where all would be loth to part with it,—twice in the Morning Service and twice in the Evening Service.

And if it be asked, Are there no more essential changes than these, which, after all, touch no vital point?—I would say that the error appears to me to have been the desire to do too much: the attempt at over-legislation has been the bane. Convocation has diverted the attention to so many points as to carry but few. If unanimity could be secured on two points, the two I should name would be the entire disuse of the Apocrypha, and the omission of the specific declarations in the Burial Service. To be relieved from the latter, a petition was signed some years ago by as many as four thousand clergymen. To a petition limited to these two points, I think even a larger number

* This passage was written before I noticed that this is carried out, exactly in the manner suggested, in the American Prayer-book.

† “Like a bright jewel in the centre of a circle of pearls, it now gathers up our petitions in one knot and fastens them as with a nail in a sure place.”—Whytehead's *Key to the Prayer-book*.

of signatures might now be obtained. The Apocrypha is, in fact, practically disused: it is not read in our Sunday services; it only occurs in some of the Daily Lessons in the Calendar, and as a Proper Lesson for some Saints' Days. Let chapters of the Scripture be substituted for the former, as they have done in the American Prayer-book; and portions also selected for the latter, as, singularly enough, they have not done, and the whole is effected.* There would be thus the unequivocal declaration of the supremacy of God's word—the manifest determination not to read anything save from it on any occasion of public worship. In the second case, the grievance is felt of expressing words of hope, where the life has belied such confidence. Their omission was recommended by the Royal Commissioners in 1689, and would bring us in this particular into exact correspondence with the large and growing branch of our Church in the United States.† If, with united voice, relief from these Two Gravamina could be sought, it would, I am sure, lighten many within us—

* The paragraph on the subject in the sixth Article might, at the same time, be cancelled.

† It is interesting to notice the growth of our Church there, and compare it with that of our own Colonial Church. Of Colonial Bishops there are now 38: Kingston, to which an election will soon take place, and Agra, in Northern India, would make 40. This was exactly the number of the Bishops in the American Church at the close of the late convention at Richmond: with a Bishop of the North-west, since consecrated, 41.

win, I hope, not a few to us — and be, I humbly trust, instrumental in bringing down an enlarged measure of the Divine blessing on our beloved Church.

But I feel my own incompetence and unworthiness to propose any alteration in these time-honoured forms; and the authority to introduce change rests, as you well know, with those of calmer and more mature judgment. Having used them from childhood, and each year with increasing affection, and having the strongest desire that others also might use them, I would seek to remove from them every flaw and blemish, if perchance by so doing others might be attracted to their adoption. It is, too, by such suggestions, offered in a spirit of humility from many different quarters, that the great end in view is most likely to be successfully attained. And perhaps, in some points, position here may give some advantage, from being brought into closer contact and more familiar intercourse with the American Church. While conscious of a want, as all of our communion would naturally be, in the use of her services, we are not blind to some improvements which experience and the progress of time led her to introduce. The changes now suggested would not involve any violent, any organic change;* they would

* The petition presented by Lord Ebury seemed liable to this great objection: it introduced too great doctrinal changes, and would abridge too far the liberty which has always marked the Church of England. Some of its

only tend, it is imagined, to render more perfect that which we all love. May the heads of our Church, in any future change, be guided by the wisdom which is from above, and may they carry with them the consenting voice of all those branches of the Church which are now scattered so widely over the world!

I must now, however, hasten to the consideration of events more closely connected with ourselves, and with the progress of the Gospel in this land. Of these the most prominent would be, our own temporary absence, the commencement of the mission on the Mackenzie River, and the anxiety of the Chippewyans for the permanent ministrations of our Church.

For our own absence some reasons were given before leaving you—reasons which justified the step to ourselves, and made it in some degree necessary. In addressing you to-day, I would say, unhesitatingly, that the expectations then formed were very fully realised. The spiritual refreshment, from intercourse with Christian friends, I found, and found abundantly. It is the compensation which God has graciously provided for a sojourn in a distant wilderness; it is a part of the “manifold more in this present time,”* which the Saviour holds

proposals, too, seem to us to be in the wrong direction—as, for instance, that of Special Second Lessons for each Sunday.

* St. Luke, xviii. 29, 30. This was my first text after landing in England.

out in promise, and will ever give, to those who forsake home and kindred. If the visit be at sufficiently long intervals, and the land of adoption be kept as the one object uppermost, it is then, I think, alike beneficial to yourself, to the land from which you are for a time an absentee, and, as I was repeatedly assured, to the land which you visit; it renews half-severed links, it revives connexions, it kindles fresh interest and sympathy—in a word, it readjusts that electric chain of communication along which mutual spiritual blessings flow.

In looking back upon the period, how many the tokens of God's peculiar and providential care! Surely it was His hand, in answer to the prayers of many here and elsewhere, which on our homeward voyage interposed to deliver from a disaster which might have been attended with much trial and suffering; it could only be His hand which brought me back to the very Sabbath of appointment,* strengthened both in body and mind; and, to take but two intermediate cases, it must have been the good hand of God which, without concert or pre-arrangement, brought from China and Rupert's Land those who had been sent forth to their work together, and

* Sixty Sundays I had spoken of, before my departure, as my probable period of absence, hoping to be in my accustomed place on the sixty-first. With a voyage across the Atlantic, and a long land-journey, it was almost a matter of wonder that I should have arrived on the Saturday, and preached in my own pulpit on the very Sunday.

placed us so often on the same platform, the visible representatives of the Churches of the East and the West. It was the same hand which carried me to England in sufficient time to be present at the consecration of a beloved friend and companion of early youth to his high and weighty office—the charge of what he has truly designated as “the greatest diocese in the world,” the Metropolitan See of London. These, brethren, are the waymarks to be set up—the never-to-be-forgotten causes of gratitude which sweeten the pilgrimage of life.

It was not, as you well know, a period of rest and inactivity; it was one of more unceasing employment and greater mental strain than when among yourselves. The preaching and speaking in public were, indeed, without intermission; but the occasions of preaching gave to the labour an agreeable variety. It was no little pleasure to preach, soon after arrival, the Ordination Sermon before my own University—to lay, by invitation, the foundation-stone of the new chapel of my own college;* it was pleasant to preach, as it happened, on successive Sundays in St. Patrick’s and St. Paul’s Cathedrals; and, not least of all, it was pleasant to ordain a labourer for this land in the very church which I had left on coming out hither.†

* The chapel of Exeter College, since consecrated.

† The Rev. T. Hamilton Fleming, C. M. S., ordained at All Saints, Derby, through the kindness of my successor, the Rev. E. W. Foley.

Nor was the public speaking less diversified : whether it were the village-gathering in the parochial school-room, in the spreading tent, or on the green turf, or the crowded assembly of those of quicker intelligence and more sharpened powers, in the hall of town or city—whether it were the University meetings, now so fully attended, where one longed to be able to discern a Martyn or a Fox, a Ragland or a Tucker, among the youthful throng—or whether it were those largest meetings, of a more mixed and general audience, which mark the months of April and May,* there was always that eagerness to hear, that anxiety to receive tidings from afar, which at once carries forward the speaker and makes the effort comparatively easy.

But there was much of detail beneath. In the way of necessary business, I would assign the highest place to conference with those great societies which bear up and sustain our work : they are the fountain-heads from which the rills flow over our land ; they are the wonderful agencies of this century, for, though some of them existed a century before, their sphere of operation has more than doubled during it. On their practical wisdom, on their prayerful zeal, on their being guided in each deliberation by the Holy Spirit, would depend in no ordinary

* The meetings in Dublin, of April, and those in London, of May.

degree the welfare of the Colonial and Missionary Church. One to whom the Missionary Church at least, and consequently our own diocese, owes a large debt of gratitude, has lately given up his position of very extended influence—one whose instructions are treasured up and remembered at many a lonely station,—the respected Principal of Islington College.* I am sure that I am but giving expression to the feelings of those here present who were trained by him, in saying that our best wishes would go with him on his retirement—that our prayers would accompany him that, while blessed in his parish, he may ever retain the happy consciousness that the seeds of truth scattered by him are bearing good fruit in many a distant clime. God, we doubt not, has filled up his place; and to his devoted successor, who had even beforehand furnished an unusual number for the mission-field, one looks with unabated confidence for a supply of duly qualified missionaries—men of God—full of faith, and wisdom, and prayer.

To thank for the sums collected is far beyond my power. With the fulness of a grateful heart, I always find words but feeble to express such feelings. Very various were the donors. Some gave, and gave, we fear, almost beyond their ability—very many the

* The Rev. C. Childe, now Rector of Holbrook, Suffolk.

fruits of much self-denial and self-sacrifice—some, “whose hearts the Lord stirred up” from simply hearing the tidings, although previously unknown to ourselves—others from personal regard and affection—some anxious that their names should be concealed, content to lay up treasure in heaven. Not a few are already gone to their rest, and, as we trust, to their rich reward—to that Saviour who remembereth the cup of cold water given to a saint in His name. How doubly sacred their legacy and parting gift! The amount collected might have been more, had I made this my only object; but this I could not think of doing. As we are still a Missionary Church—as every ministerial income, except the endowment of the bishopric, comes from home, I placed my services in great measure at the command of those societies which feed and support us. To all of them, I trust, some services were rendered in pleading their cause;* nor did I willingly decline to undertake labour in any direction for them. But, most of all, as the Church Missionary Society furnish so large a proportion of my clergy, I felt that all I could do for them was but little in return for the past. And on this occasion I would say that my admiration of the

* Thus I preached in Winchester Cathedral, and attended two meetings there, on behalf of the joint committee of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge.

wisdom of their committee, my affection for their office-bearers, has much deepened from those months of unreserved, confidential intercourse.

On my way out I had an opportunity of seeing, and that for the first time, our Church in Canada and in the United States. In the former I was welcomed on arriving by him who made the first episcopal visit to Rupert's Land, and was in a manner its first Bishop.* It was delightful to notice the warmth with which he made minute inquiry after many here, and the deep anxiety which he manifested for the progress of the Church in this land. The recollection of his wanderings in the western wilderness is, he seems to feel, a bright and sunny spot in the memory of the past. He was the only Canadian Bishop at home as I passed through. From the Bishop of Toronto I have since heard, having received a letter of commendation on behalf of one who has come amongst us. For it I feel grateful, as the intercourse now opened will doubtless rapidly increase. I hope that all my brethren, as well as the clergy generally, will send such introductions with those of our own Church who may come in, whether to visit or to settle.

In the sister Church of the United States I saw also but one Bishop, it being the season when most were absent from the larger towns

* Dr. Mountain, bishop of Quebec, who confirmed and ordained here in 1844.

on their visitations through the country,* but he was (if I may say so) the one whom I most wished to see—the Bishop who for four-and-twenty years has been the missionary bishop of the north-west, and who, after organising six new dioceses, has now retired, as he well deserves to do, from the wider field, and will henceforward limit his labours to the diocese of Wisconsin. He has thus been a standard-bearer, carrying forward the banners of the cross for nearly a quarter of a century, and yet he has still an undiminished freshness and activity. At his request I preached the opening sermon at the annual convention of the diocese of Minnesota, and remained with them throughout its session. We cannot wonder that the late triennial convention should have tendered to him their warmest thanks, and should have felt unwilling that the office and title should disappear. They have elected in his room another bishop of the north-west—an unattached bishop, if we may use the term—or rather a purely missionary bishop. He would in strictness make a fourth new diocesan, if not a fourth new diocese adjoining us, and our best prayer for him would be that on him might fall the mantle of Bishop Kemper.

Having thus carried your thoughts to others,

* I was sorry to miss Bishop A. Potter in Philadelphia, and Bishop H. Potter in New York; and greatly disappointed at not seeing Bishop Boone of China, who was in New York at the time.

and spoken much of them, it would be ungracious and ungrateful were I not to thank you from the very depth of my heart for the very cordial welcome which you gave me on my return. Often had I spoken, when away from you, of my possessing, if ever bishop did, an affectionate body of clergy, and on my arrival I found that I had not over-estimated the personal attachment to myself of either laity or clergy.

Ready as I was myself for travel, if necessary the following summer, the task seemed naturally to devolve in turn on others. In the winter the proposal came from one among you : a plan for a very long and distant enterprise, to plant the cross in a new territory and penetrate towards the Arctic Sea. He came, not sketching a plan for others, but willing to start himself, wanting but an answer to his offer, "Here am I, send me." We have surely reason to thank him to-day for the commencement of a good work there, and however difficult its continuance may be, ours will be in great measure the blame should the station be abandoned and the citadel thus gained be given up. With the results of the mission so far we have much cause to be satisfied. It has been hailed by all the officers of the Hon. Company, and it will tell I hope happily hereafter on some of the poor scattered tribes. The Archdeacon* has

* Archdeacon Hunter, who spent the last winter at Fort Simpson, and travelled as far as Fort Good Hope, almost within the Arctic Circle.

returned among us in the fulness of God's blessing, and will by his presence tend to keep alive the interest in the work. He has seen what we only hear of; he feels as one yearning for souls without a shepherd. To him, therefore, peculiarly do we commit the work, and trust that he may yet live to see the pleasure of the Lord prospering in that bleak and barren portion of the earth. One has gone to relieve him, to occupy the advanced post, and we await with eagerness the tidings from him which may reach us in a few weeks. May they be that, undeterred by difficulty, he is willing to continue and abide there, scattering the seed of life.

During the last summer I have myself gone in the same direction, but only about a third of the distance. Anxious as I was to stand on the height of land, and meet the gentlemen of the district, according to their wish, at Portage la Loche, I felt that the time was not yet—that my presence at a future day would do more good. And the event proved to my own mind that I had judged rightly, from the very favourable journey which God gave me. It was the lightest and easiest trip I have yet made in the country—seven weeks, and not wind-bound one whole day! My object was to visit the stations at Christ Church and the English River, and I confess to have started with a greater measure of despondency than usual. These stations have been passing through much trial

for some winters. To them may indeed be applied those pregnant and forcible words of the Apostle, "pressed out of measure, above strength."* I found all, however, more encouraging than I had expected, and I then fondly trusted that I had passed through the worst. But I would scarcely say this now. The non-arrival of the supplies from England, through the loss of the ship, will I fear renew and aggravate their difficulties, and throw them back again. The brightest and most cheering sight was that of the canoes and tents of the Chippewyans on the bank of the English River. Their naturalness of manner, and frank and open cordiality with Mr. Hunt, left on my mind the most pleasing remembrance. They seemed the first-fruits of a tribe. With pain I declined to admit to baptism many who importunately sought it. I took their little ones as a pledge, and promised that, God willing, they should soon have some one to preach among them in their own tongue.

For the two spheres, the Mackenzie River and the Chippewyans, I have written for help, pleading for two able and active men; the one to relieve Mr. and Mrs. Hunt (for in speaking of missionary labour they must always be named together), and then to direct his efforts to the Chippewyans; the other to assist in carrying on

* Still more deeply significant in the original, καθ' ὑπερβολὴν ὑπὲρ δυνάμιν ἐβλήθημεν.

the work on the Mackenzie River. The burden of secular care is still felt at the stations which I visited, so as to weigh down almost beyond the power of endurance. I found in the United States, that in their missions among the Indians (and I believe it is the case also in their foreign missions), they have an officer called an *Economos* — a layman entrusted with the pecuniary and worldly concerns, the household and the farm. This doubtless tends to lighten care. But if the office were created among us the difficulty would be great to find the man, or rather the men, as they must be multiplied for the several stations. The conviction too I found gaining ground in the north, and I think probably among us all, that more must be attempted by itinerating; that in districts where distances are counted by thousands of miles we cannot cover the surface with large and expensive stations; that we must rather take a centre, and from it carry the truth in diverging lines. Such is the nature of the work at Moose and in the eastern district, and such must be the aggression on the Mackenzie River and in the north-west.

As the result of such a general survey, you want, brethren, some actual statistics, and to see the sum in intelligible figures. We have then held nine confirmations since our return, and confirmed in all 331, giving what is a very fair average in each church of 36, or very nearly 37. We have still to confirm at La

Prairie, if God permit, in March, and at Moose in July. We have held four ordinations, (including that already referred to in England), at which three were ordained deacons and two priests. Two additional labourers came out the year of my return, one for each district; one of whom is at present at York;* the other has already traversed the greater part of the Moose quarter.† A third, whom I cannot forbear to mention, offered her gratuitous services for the work, and, with all the heart and devotedness of a missionary, came out at the same time. She is now labouring assiduously at Fairford, as a fellow-labourer in the Gospel.‡ A candidate for ordination is, we hear, on his way; and another has already reached the land, under circumstances which call for much of sympathy and prayer.§ One of our own party on our way home—as one of my own children, for years previously under my care; he had gained the love and affection of all at the Missionary College when the hand of God laid him aside, and he returns weakened in body, but, I trust, much ripened in spiritual things. Happy should I be if, through the Divine blessing, his native air should restore him during the winter,

* The Rev. J. P. Gardiner, C. M. S.

† Mr. Fleming has already visited Whale River, New Brunswick, and Albany.

‡ Philip. iv. 3.

§ Mr. Henry Budd, of the C. M. College at Islington, son of the Rev. Henry Budd of the Nepowewin.

so that I may yet lay hands on the son as I have done on the father, and that the name introduced among us may pass down to yet another generation and become rooted among us.

We are thus in all twenty-one to-day—one, and one only, in deacon's orders. We have lost one since our last Visitation, who has been recently appointed to a living in the diocese of Norwich.* I have an additional grant from the Colonial Church Society, and only regret that they have not yet succeeded in finding one to relieve me in some measure of the heavier parochial duty. The work of translation is still going on. The only labourer absent from the country is actively employed in carrying through the press the Syllabic Bible, at the joint expense of the Bible and Church Missionary Societies. He is at the same time superintending two editions of the Prayer-book in the same character—the one the translation of Archdeacon Hunter, for York and the Saskatchewan, the other that of Mr. Horden, for Moose and the East Main. For both of these we have to thank the Christian Knowledge Society.† The work not having been fully completed, the

* Rev. Charles Hillyer, now Rector of Ashby, Suffolk.

† I am glad to see that another, whom we may almost claim, is engaged in the same work. The Rev. Peter Jacobs, educated among us, is mentioned in the report of the Foreign Translation Committee of the C. K. S., as assisting the Rev. Dr. O'Meara in translating the Pentateuch into the Ojibwa language.

parent committee of the Church Missionary Society determined to keep Mr. Mason a year longer in England, and, as the event has proved, most providentially. The large supply of copies for York has, we fear, been lost. But he is on the spot to continue the work and to throw off additional copies, to repair in some degree the loss. On his return Mr. Gardiner will, we hope, pass on to a new station and occupy Fort Churchill.

Having thus mentioned, as far as space and memory will permit, your various cares and sorrows, if you ask my own peculiar weight at this time I would at once reply. Separation from my children I must of course feel as a trial to which I was not subjected during my first period of seven years; but it is a trial common to missionary life, and perhaps enables us to feel the deeper sympathy with some of yourselves in this particular. It is not, however, that which, if I know my own heart, the most depresses me. It is rather the delay in the application of the fund collected, and my inability at this time to build my cathedral. My distress is that we still meet as we do here to-day, and that I cannot report progress or give a more definite idea of the future. The removal of the population from this immediate locality would make it unwise and hazardous to lay out a large sum here. Besides this, to build at present requires a practical knowledge of the detail of each department. The masonry

and woodwork must be calculated and measured, the materials be procured separately from great distances, and the whole carried on under close superintendence. For this I have not the time with other cares, had I (as I have not) the varied practical knowledge. I have a plan, with some working drawings, very kindly and gratuitously furnished by a Christian friend,* but beyond the power of any on the spot to raise and complete. Were it in my power to place the whole in the hands of a single contractor, as in the case of the Bishop of Montreal with his cathedral just opened, the contract would be given out this year, or rather, would have been given out long ago. My hope is, that by the delay I may yet be able to do this, and to effect it in the end more satisfactorily than if I had precipitated the erection. Should I eventually determine on another site, a small parish church would at all events be placed here.

Meanwhile the fund is not idle. It was given by kind donors with different views and feelings; in some cases expressly for the cathedral,† in some for missionary work and its extension—in others, left unreservedly to my own discretion, for the promotion of education

* Mr. J. Henry Stevens, of Derby.

† For this purpose the two largest sums were given—that of 500*l.* from the Hon. Hudson Bay Company, and a similar sum from the Christian Knowledge Society; the latter to be paid on the completion of the building.

or other objects in the land. A portion has been given to education, though I regret to say that education of a higher stamp has rather fallen behind. The want of openings in the country for those trained,—the growing nearness to the superior advantages of Canada and England, leave few on the spot willing to devote the necessary time to the prosecution of more advanced studies: education in consequence languishes; schoolmasters are scarce, and remain but a short time at their posts. Grants also have been made to churches, so that, while refraining from building my own, I am carrying out and aiding many others. The sum of 100%. was given, in accordance with the express wish of the donor, an esteemed and valued clerical friend, to the church at Mapleton, on condition that the same sum (as was stipulated) should be contributed on the spot. A similar sum has been given to the church about to be erected by Mr. Staggs at Fairford, and a grant of 100%. has been made more recently to a second church, to be raised by the indefatigable exertions of Archdeacon Cochran, near La Prairie. Two supplemental grants of 50%. are given annually to clergymen—the one to meet a grant of the Church Missionary Society, the other a grant of the Colonial Church Society. And while, therefore, I referred to some measure of anxiety connected with the application of the fund, I should be wanting in gratitude were I not to say that it has given me two years of

greater comfort and more extended usefulness than I could otherwise have possibly secured.

Regarding the future prospects of the diocese, I should be glad to receive suggestions from any of you while we are together at this visitation season. It becomes a question, as the work extends, whether anything can be done in the way of making any of our churches self-supporting; whether steps may not be taken at a future time towards a sustentation or endowment fund. When the temporary depression of this winter has passed over, the subject is one which may well occupy your thoughts.

One of the great problems of the age would be, the best method of securing the cordial co-operation of the laity with the clergy. In this we can perhaps have no better example of what can be effected by energy and exertion than the Bishop of London, who has succeeded in a very short time in gaining to a very unusual degree the hearts and sympathies of the laity. It is a question with ourselves how we may best (though in so different a sphere) gather around us the same zealous co-operation.

And while we wish to unite the laity in general with us, we would seek especially to attract the young—I mean those who have passed from their years of education, and have just entered on the freedom of life. They are a source of deep anxiety to us all. The object is to retain a hold upon them—to promote in every way self-improvement—and to lead to

the cultivation of domestic habits. A successful effort has been made in one quarter to interest them in church music, and we trust that the introduction of our present hymn-book* has been an aid in this direction. Young Men's Christian Associations for the discussion of a given subject have also been attempted, and should they lead, as we hope, to the encouragement of a taste for reading and the promotion of study, will doubtless be attended with profit. Lectures, too, intended chiefly for the same class, have occasionally been given on general subjects, during the past winters, in many of our school-rooms. In this, however, we are so dependent on the clergy, and so devoid of the means of illustration or experiment,† that comparatively little can be done.

But I owe you, my reverend brethren, some apology for having dwelt so long on what may appear to some of you subordinate and less important topics. I have not forgotten the weightier objects which bring us together at this time. I have not forgotten that the preaching of God's word is your weapon of power, and that every Visitation is altogether useless, unless it send us forth quickened with a fresh energy to be more unwearied in its exercise

* That of the Rev. Charles Kemble, Rector of Bath.

† This was the chief difficulty when Professor H. Y. Hind, of Trinity College, Toronto, kindly gave some lectures on astronomy and natural philosophy.

during the brief remnant of life. I would remind myself as well as you of the words of a living Archdeacon, in what I would venture to call a golden Charge,*—“Happy is the synod which forms efficient preachers.” Oh, that the Spirit of the living God might teach each one of us the divine art, so to preach as by each sermon to win one soul.

Nor have I forgotten that other weapon of mighty prevalence with God, which must ever be united with the proclamation of the truth. In order to preach effectually to our people, the preparation and after-blessing must be sought by prayer. If we seek not the preparation from above, we shall be contending in our own strength; if we seek not the blessing to follow the word, Satan may prevail to take the seed out of the heart, lest men should believe and be saved. To pray much with and for our people will enable us successfully to preach to them: we shall thus carry their wants to God, and bring down of God’s fulness a supply for them. To quote again the words of another faithful Charge,†—“The praying minister is the powerful minister. Oh for more of the spirit of prayer amongst us!”

For more special prayer for the outpouring

* *Charge on Preaching*, to the Archdeaconry of Wells, by Archdeacon Law. 1857.

† *Primary Charge of Dr. Cronyn*, Bishop of Huron. Page 35.

of the Spirit of God, we shall join together during the following week;* one united meeting will be held here, and in addition, several parochial meetings. We have reason to believe that prayer for the same object will during the week almost encircle the globe, and if the Saviour has promised an answer from the Father where even two agree in the petition which they ask, what may not faith expect if believers throughout the wide world agree at one season in one common request? We know that this very week will be so observed in the Punjaub, and many parts of India, by many throughout Britain; and here in the Far West would we take up the prayer, that while God's voice is so mightily awakening the careless, His quickening energy might be seen among us, and more extensively through the world. I would most fully adopt as my own the words of the excellent pastoral of the Bishop of Bombay, in speaking of the remarkable movements elsewhere, and pray that "God would be pleased, in so far as they are from Him, to extend them to ourselves, and whereinsoever they are not from Him, to forbid the frailty of man from marring the work of His grace."

Let us make it at this season our especial prayer that our land may come up in remembrance before God. We have seen, in another

* This was arranged after the preparation of the earlier portion of the Charge, in consequence of intelligence received from England and India.

quarter of the globe, how quickly the storm may sweep over, and the neglected heathen become a scourge and instrument of vengeance. May we receive the warning, and be wise in time! We labour in a land of difficulty and paradox. Our double trial is its vastness and its smallness—its vastness, so that we often strain the eye until lost in the contemplation of the untrodden soil to which no messenger of peace has yet penetrated, and for which we are in a measure accountable. The bold and daring mariner braves the peril of the Polar Sea in search of those who have perished; and there, from time to time, he meets with some living men. How emphatically may such say, “No man careth for my soul!” Its smallness, too, so that we often ponder over the thinness of its population and our inability to produce mighty results, or work on a large scale, until we are almost tempted to relax our energy and cry, “By what shall Jacob rise, for he is small?” We cannot traverse the land in its length and breadth; and if we could do so, over hundreds of miles we should not meet a fellow-creature. We cannot plant the wilderness with settlers and thriving villages, for this is not our vocation, and would require far mightier resources. Our best support would be found in the ever-present recollection that each single soul saved is a gem in the Redeemer’s crown, and that each such soul effectually rescued from Satan’s grasp is a magnet to draw other souls, to in-

crease the ever-widening circle on earth, and add to the number of the redeemed in heaven.

Besides this, the condition and daily duties of those who are not with us to-day are almost as different from our own as if they dwelt in another country. But little of what is addressed to you has direct application to them; and our voice, at such seasons as this, cannot reach to counsel or comfort them. Though holding our fourth Visitation, there are those who have never yet been present at one. For them I would ask a large portion of your sympathy and prayer. While your own domestic comfort and happiness increase, as I think they have done the last few years — while the ties of brotherly love draw you closer to each other, forget not to think of those who labour, and labour alone — who look out, from week to week, on the same scene — the snowy waste, the ice-bound river or bay in winter, and the unvaried landscape in summer, and on a very few souls, and those, it may be, very dead and dry, like the bones in the valley of vision. While you have derived some encouragement and refreshment from the social and ministerial intercourse of this happy season, think of the comparatively cheerless monotony which may be their lot.

Something of a sadder, at least a soberer tone, may have pervaded this Charge. But let not anything of despondency paralyse our

efforts. Consider, brethren, our blessings—how many, compared with those of other lands!—how many, compared with India, where we have heard lately of a chaplain asking for a few moments to read to those around him from his pocket Bible, and offer up prayer, before he and they should meet a cruel and bloody death!—how many, compared with China, where a naval chaplain was among the sufferers in the recent treachery, and where the minister and missionary are so often exposed to the violence of popular outbreak!—how many, compared with the West Indies, where the yellow fever cuts down the strong and vigorous in the midst of their zeal and usefulness!—how many, compared with Africa, where Sierra Leone seems again to vindicate for itself the title of “the white man’s grave!” How great the blessing—a healthy land, and “peace in all our borders!”

How many, also, our privileges! What a privilege to be witnesses for God’s truth, until the Gospel shall have run its mighty round, and shall have been heard by every nation—to declare a Saviour’s blood to souls weighed down under the burden of sin—to seek to wean from a perishing world by pointing to a better and brighter one—to comfort under the sharpest pang of sorrow by revealing an exceeding and eternal weight of glory! How shall we wonder through eternity that we could unfold

such a message so coldly as we do! May we feel more and more that we are Evangelists—that we but carry on what angels began—that we bear glad tidings of great joy to all people;* and whensoever we open our mouths, may the Lord give unto each one of us “the tongue of the learned, that we may know how to speak a word in season to him that is weary!” May we be, as especially a missionary body, “messengers of the Churches,† and the glory of Christ!”

A peculiar privilege, too, to be witnesses, it may be, in the latter days of the world’s history. Who shall lift the veil and foretell the events which may transpire in the decade of years on which we have just entered? Into it some of our best expositors of prophecy have thrown the termination of the 1260 years,‡ and, without pronouncing, we can only say that the signs deepening and thickening around Rome

* How close the angelic announcement, *εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην*, and the universal term, *εὐαγγελιζόμεθα*, applied throughout the Acts and Epistles to the different apostles and teachers of the truth. Cf. Acts, xiii. 32; xiv. 7, 15; xvi. 10; Gal. i. 8; 1 Pet. i. 12.

† Messengers of the churches, *ἀπόστολοι ἐκκλησιῶν*, i. e. “They are of the churches, what the apostles are of the Lord.”—Alford, *in loc.*

‡ Counting from the Decree of the Emperor Phocas, A.D. 606. See Elliott’s *Horæ Apocalypticæ*, vol. iii. 250–252. Prideaux and Newton also notice that the retirement of Mahomet to the cave to frame his system was in the same year, 606. Faber (*Calendar of Prophecy*) would place the termination of the period A.D. 1864.

would lead us to await the issue with dread expectancy. But if so, we live on the eve of a crisis, on the eve of mighty and stupendous events. The hour of God's judgment may be at hand; the cry of the angel may not be so far distant, "Babylon is fallen, is fallen."* Ours may be the ministry which shall precede the time of the end, and, after a short period of severer trial over all the earth, Israel's deliverance may draw on, and the fulness of the Gentiles be at length brought in.

Then let us "arise and be doing;" let us "watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man!"

* "The events which are now taking place in Christendom may be the appointed means whereby God will bring about the destruction of the man of sin, the final overthrow of the mystical Babylon, foredoomed of God, which we know He will accomplish in due time. The signs of the times (we would speak with all humility) appear to indicate that 'the Lord is about to make bare His holy arm in the eyes of all the nations,' and to establish the kingdom of Christ upon the ruins of all those earthly kingdoms which have existed in the world."—*Bishop Cronyn's Charge*, page 7.

A CHARGE

DELIVERED TO

The Clergy of the Diocese of Rupert's Land,

IN

ST. JOHN'S CATHEDRAL, RED RIVER,

AT HIS

FIFTH AND LAST VISITATION,

JANUARY 6, 1864.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

LONDON:

HATCHARD AND CO. 187 PICCADILLY,

Booksellers to H. R. H. the Princess of Wales.

1864.

ST

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STRANGEWAYS AND WALDEN, PRINTERS,
28 Castle St. Leicester Sq.

TO THE
ARCHDEACONS AND CLERGY
OF THE
DIOCESE OF RUPERT'S LAND

This Last Charge

IS AFFECTIONATELY AND GRATEFULLY DEDICATED,

BY THEIR

FAITHFUL FRIEND AND BROTHER,

DAVID RUPERT'S LAND

*West Dingle, Liverpool,
August, 1864.*

PREFACE.

THE apprehension, of which I had some foreboding in the delivery of this Charge, has now become a reality. Circumstances preclude my return to the country which has occupied my thoughts and energies for fifteen years. In a few weeks I shall drop the accustomed signature which connected me with the largest Diocese, in territorial extent, committed to any living Bishop.

Unspeakably painful as is the prospect of separation, it has been a comfort to find that, in the gracious providence of God, a sphere of wide and extended usefulness awaited me on my arrival in England; so that, while health and strength last, I shall thus still be able to work in the vineyard. And although memory must often revert to the land which I have left, I derive consolation from the thought that "the

time is short," and that I shall soon be reunited for ever with not a few from the far-distant wilderness, when "many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Rupert's Land must always have a large part in my affections and my prayers. May my successor have a yet richer harvest of souls, and may "a double portion of the Spirit be upon him."

D. R. •

A CHARGE,

&c. &c.

MY REVEREND BRETHREN,

WE have all, I trust, come up hither at this time, after prayer to God for guidance and direction. Feeling the important consequences connected with such a meeting, you have prayed that it might prove a season of refreshment and encouragement: and, if this sense of dependence has carried you to the Divine footstool, how much more ought it to send me to the source of all strength, in order to obtain suitable words of counsel, warning, and instruction! Realizing more deeply the responsibilities of my office as years roll on, I cannot wonder that, among the papers of an eminent Prelate,* was found after his decease a Prayer, which he appears to have kept continually before him, and to have used at intervals in the preparation of what proved to be his last Charge to the Diocese of Durham. In the spirit, if not in the words of that prayer, would I endeavour to fulfil the duty assigned to me to-day.

* Bishop Van Mildert. See the Life prefixed to his Works, p. 155.

Once more have I been compelled to defer my visitation. Circumstances prevented me from holding it, as had been proposed, in May, when some of the Clergy came in from their Stations, expecting that it would take place. I cannot, of course, summon them again on the present occasion, but must be content to feel that they are with us in spirit. Four years, instead of three, have thus (much against my inclination) intervened since we last met. The same sacred season of the Epiphany again brings us together, inviting us to contemplate the gradual unfolding of the Divine purposes—to ask, in its bearing on ourselves, how the manifestation of the Saviour advances around us, and to look forward with ever-increasing eagerness to “that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.” It gives us thus a longer period to review; it inspires more of the cheerfulness of hope in the anticipation of the future, from the natural freshness of the opening year.

The indications of the lapse of time are not, indeed, few. Death has still proved himself the mighty leveller, entering alike the palace and the cottage, carrying off the aged and those in manhood’s pride. No death has ever, perhaps, awakened a more universal sympathy than that of the accomplished and highly gifted Prince Consort. To human eye, a most useful life was suddenly cut short. There was no preparatory warning, and, before danger was fully realized, the fatal blow descended. The nation felt that they had lost

a wise counsellor—one who had filled a place of singular difficulty with rare wisdom; and by their public loss they, could, in some faint degree, measure the unspeakable loss of the Queen and the youthful members of her family. The sorrow was sufficient to cloud the Christmas joy of the year. Deeper reflection was aroused, and it only then became known how much his calm forethought had directed the current of public affairs—how completely his penetrating mind had mastered the details of every department of the social system—how near the weal of his adopted country lay to his heart—and yet, how ready he was to forego all when the voice of God called him hence! The most remarkable tribute appears to our own mind in the absence of party spirit, the national calm which has since prevailed. The grief of a widowed Queen has been by a tacit consent held sacred, and two years of unexampled political quiet have reigned throughout the land.

The next death which demands our notice was more in the natural course of events. The venerable and much-esteemed Primate, ripe in years and honour, was gathered as a shock of corn in full season. His services to the Church of Christ will only be fully known in the great day of final revelation.* Unwilling should I be to enlarge

* I have somewhere seen a similar remark, made, I think, by Archdeacon Utterton, regarding the Bishop of Winchester, and with much reason. An Episcopate of thirty-five years has been no common gift to the diocese of Winchester. Two brothers!—how large a blessing to the Church of England!

upon them, lest the testimony might be suspected of undue partiality. Admitted to Holy Orders by his Lordship when Bishop of Chester, advanced afterwards to the Priesthood, and subsequently consecrated by him to the high office which I hold (the only Colonial Bishop, if I mistake not, in this very position), I must ever regard his memory with fond and affectionate respect. He was my friend and patron in my early ministerial life, and his friendship and kindness continued to the last. As I received his God-speed on coming out hither, so was I welcomed with the same cordial and affectionate interest by his Grace when I returned home with my report of the first seven years. His influence I consider to have been a happy one for the Church of England. His Episcopate in Chester formed an era in the North; the consecration of upwards of two hundred churches by a single Bishop had not taken place there since the Reformation.* But the growing labour was found beyond the strength of one man, and a division of the unwieldy charge was proposed. Another Diocese was marked off, and that one is now the second in population in England,† the next to that of the metropolis.

* A similar work was carried on at the same time by Bishop Blomfield in London. The total number of churches consecrated by each of the two prelates was very nearly the same.

† By the census of 1861, the diocese of Manchester is second in population. Had there not been any division of the See of Chester, it would by that census have exceeded the population of the diocese of London.

From the onerous duties of the See of Chester he was summoned to the Primacy at a critical period, but the same meekness of wisdom characterized him in the sphere of higher authority, and gained for him universal love and respect. His eye took now a wider view; it ranged over the churches of the dispersion, the widely scattered branches of the Colonial Church, as well as the Dioceses of the Church at home. For them he laboured and prayed, heartily thanking God that he had been called to rule over a more extended Church than any predecessor. How different his survey and prospect from that of Archbishop Secker, one hundred years before! To that prelate he bore perhaps the nearest resemblance, and from his Charges he often quoted appositely and largely.* Indeed, if we were asked to select the three points to which the efforts of the late Archbishop were most directed, and in which his influence was most successful, we should mention a greater distinctness in the statement of doctrinal truth,† a stricter enforcement of the practical duties of the Clergy,‡ and a ready willingness to co-

* As especially in his Primary Charge at Canterbury, pp. 26, 37.

† Take, for example, the clearness with which Christ is made the centre of all religious teaching in his first Charge; the boldness with which, in the Charge of 1841, the doctrine of Justification by Faith is stated against all perversions, and the idea of Reserve strongly reprobated. So, in a later Charge (1853), mistaken views of the Church are dwelt on, and proved to be the source of the leading errors of the day.

‡ This may be seen in the *Speculum Gregis* appended to

operate in a friendly spirit with the good and excellent of other communions. Now, in these three points the two Archbishops were alike distinguished in their respective periods of the Church's history.* Let me only add, that it is to Archbishop Sumner you would owe a debt of gratitude, as being the link that would connect our Church in this land with the history of the past—the link to connect you with Canterbury, and through Canterbury with Augustine and the earliest days of the British Church.† And in reminding you of this, let me ask your prayers for him, who in the good providence of God has succeeded to the Primacy, whose best recommendation was a similar Episcopate of twenty years, passed in the busy activities of a Northern Diocese, with a singleness of purpose which rendered him there beloved by a devoted Clergy. May we often remember him in our supplications, that he may see our

his first Charge at Chester, and which was to be filled up by each Deacon before appearing for Priest's orders, and in the mass of statistical details in the Notes to each subsequent Charge.

* For the third point in the case of Archbishop Secker, see *Life* by Bishop Porteus, pp. 73, 74. "With some of the most eminent of the Protestant Dissenters—Watts, Doddridge, Leland, Chandler, Lardner—he maintained an intercourse of friendship or civility; and to such amongst them as needed help, showed no less kindness and liberality than to those of his own Communion."

† It is to be hoped that a sketch of the late Primate's Life will ere long be given to the public; such a sketch as that of his predecessor, Archbishop Howley, by Archdeacon Harrison; or that of Archbishop Secker by Bishop Porteus.

Church in peace and prosperity during his life and rule, and may hand her down, with even a larger heritage among the nations, to our children's children.

But there is yet another Prelate to whom duty and affection would prompt more than a passing reference to-day—another taken hence in advanced years since we met, to whom I referred in my last Charge, and to whom I afterwards dedicated it, as a suitable tribute to the Senior Colonial Bishop of our Church. Though immediately connected with the See of Quebec at his death, Bishop Mountain can scarcely be viewed as the Bishop of a single Diocese by the future historian of the Church in Canada. Nursed in the Episcopate, receiving it almost by hereditary transmission,* he had at different periods of his life exercised Episcopal authority, from Quebec and Labrador to the Red River. His line and measure had reached even to you—one before me having been ordained by him both Deacon and Priest.† His knowledge of the past thus stretched over a very long period of time—his actual oversight ranged over half the breadth of this continent. With the full use of his faculties spared almost to the last, he was able to worship in public on Christmas-Day, and then, after a few days' illness, as at this holy season last

* Dr. Jacob Mountain (the late Bishop's father) was Bishop of Quebec from 1793 to 1826; Dr. Stewart then held the Bishopric for ten years; to whom Bishop G. J. Mountain succeeded in 1836, with, for a time, the title of Bishop of Montreal.

† The Rev. A. Cowley, ordained Deacon in Montreal, Feb. 28, 1841, and Priest at the Red River, July 7, 1844.

year, entered into that "rest which remaineth for the people of God."

But these deaths were all at a distance, it may be thought—far removed from ourselves in position and worldly rank. Are there any vacant places nearer home? has death been among ourselves! I sometimes think that I may have spoken too strongly in my last address to you regarding the extreme healthiness of the land—our comparative exemption from many of the shapes of illness prevalent elsewhere. In the interval, at all events, the messenger to whom all must listen has entered your families with greater frequency, carrying off the parent and the child, and marking many of your homes with loss and bereavement. And as regards God's ministering servants, the first death has taken place in our own body—the first of my own Ordination that has yet died. Called into the vineyard of the Lord when I visited England, and ordained Priest when I was last at Moose, Mr. Fleming enjoyed but a short ministry on earth. My text, I well remember, in ordaining him was, "Do the work of an evangelist, make full proof of thy ministry." It is a comfortable thought, that he was indeed an evangelist to the Indians of Albany and the Bay, that he spared not himself, that his willingness to be spent in his Master's service, and a too adventurous exposure to the risks of climate for the good of souls, may have accelerated his end. After going to the sunnier shores of the Mediterranean for his health, he was permitted by God to return and to breathe his last, as he had prayed

might be the case, under the paternal roof.* To him, I doubt not, to live was Christ, and to die in that case would be his eternal gain. Let the removal of one of our younger brethren in the ministry speak solemnly and powerfully to us all, and, whether our remaining days of service in the sanctuary be many or few, may God give us grace to make full proof of our ministry, so as at last to finish our course with joy.

There are, however, subjects, my Reverend Brethren, much more to be deplored than death. To us, as ministers of the Gospel, as those concerned with the welfare of souls, the most painful topic is the gradual spread of a spirit of Scepticism and Infidelity. To the uprising of a spirit of doubt we alluded on a former occasion. You can all see that it has made greater advance since that time. Still, I think that there are reasons which may lead us to infer that God is graciously holding it in check, and that it is not likely to assume the formidable proportions which it did at the close of the last century.

There was enough to create serious alarm in many of the contributions to the "Essays and Reviews," the more so from the position and personal weight of some of the authors. But that publication found an adequate answer to most of its statements in the two more celebrated Replies. The subject of Miracles was ably met by Mansel ; †

* The Rev. Thomas Hamilton Fleming died at Middleton, near Cork, July 24th, 1862.

† In a separate publication also by Dr. Lee, of Dublin.

that of Interpretation by Professor Ellicott, now Bishop of Gloucester. Other topics were handled by different writers; as that of Prophecy very successfully by Dr. M'Caul, and that of the Atonement (the subject of his previous Bampton Lectures) by Dr. Thomson, now Archbishop of York. To these were added the more general reply of Burgon, in sermons from the University Pulpit at Oxford; and a very satisfactory work, in which all the points on which Scripture is now assailed are met with his accustomed power, "The Bible and Modern Thought," by Birks.*

The subject had almost died away, when a much more determined attack was made on the volume of Scripture from an unexpected quarter. The field was in a measure changed, and the arena of controversy was transferred, as many had anticipated would be the case, from the New to the Old Testament. It was the more to be lamented, as coming from one in the highest position in the Church, commissioned himself to guard the fountain-head and send forth teachers of the truth. It is the more to be lamented by ourselves, as coming from one engaged in Missionary labour, where all are supposed to be concerned with the realities of life and the interests of the undying soul—too much occupied with these to have time for specu-

* Two thoughtful and suggestive Replies on Miracles and Inspiration were published by the Rev. J. Chapman, but the hand of death arrested the further progress of the work, and deprived the Church Missionary Society of a valuable and laborious Secretary.

lative abstractions. Yet in such a quarter the evil appeared, and as native war seemed to be defacing the fair work of God in New Zealand, so in Africa it was native doubt, the mere suggestion of an inquiring Zulu, which unsettled a Bishop's faith in the opening books of the lively oracles of God!

Already the effort of the Bishop of Natal extends over the first six books of Scripture, and whether he is to drive his ploughshare through each remaining book in succession does not yet appear. There seems an uncertainty in his own mind as to the ultimate issue—how far, as he writes, “it may require us to modify our present views of the Mosaic system, or of Christianity itself.”* He declines even to state what may be the effect on Christian doctrine, until, to quote his own words, he knows “what is the residuum of real fact left behind when the Pentateuch is thoroughly examined.”† In such a state of mind the question need hardly be put, Can he teach others if himself not fully assured whither his own course may carry him? We cannot wonder that the Bench of Bishops at home (with scarcely an exception), with those of the Colonial Church who happened to be in England, should have joined in a strong condemnation of such a melancholy work. And, what is even more likely to produce an effect, we cannot feel surprised that his own Archdeacon and Clergy, and since that the Laity of the diocese, have issued an Address, stating their own adherence to God's

* Pentateuch and Book of Joshua, Part II. p. 268.

† Ibid. Preface to Part II. p. 16.

blessed Word, and their grief and distress at what their Bishop had done to undermine it.

Nor are you yourselves, my Reverend Brethren, uninterested in this attack, as the Bishop levels against the clergy generally a sweeping charge of using with conscious insincerity the Word of God. To this I doubt not you would give an indignant answer, that as at Ordination you have professed your belief in the Canonical Scriptures, so use had only endeared them to your souls. At first, indeed, we may almost shrink from expressing in such strong terms our deeper feelings, but on nearer approach we need not offer any apology for the severity of remark. It has been truly and beautifully said, that "the delicacy exhibited in forbearing unnecessarily to shake the faith of others, is a measure of the disinterestedness of the doubter."* In the case before us we are unable to discern anything of this delicate sensitiveness. There is rather a tone of fixed defiance—an unblushing assertion of the solitary possession of the Truth.

Now it is at once acknowledged that our Church is not so strong in the interpretation of the Old as of the New Testament. We imagine, that in very few of the Churches of the Reformation has the study of the literature of the Old Testament proceeded *pari passu* with that of the New:† it has

* Farrar, "History of Free Thought," p. 19.

† Has our own University kept up the study as fully as she ought, ever since Bythner (1664) dedicated his *Lyra* to her as "*Almæ Matri, Academiæ Oxoniensi, Linguae Hebrææ antiquissimæ cultrici, in eâque . . . toti coronæ studiosorum lectissimæ?*"

not taken such deep hold of the theological mind ; it has never, we are willing to allow, occupied its true place. The Church rested, perhaps, in the thought, that the sanction of her adorable Head was sufficient to stamp and seal it—that the acceptance of the Jewish Church and contending parties in that Church was a guarantee of great weight and authority, on which she might safely fall back. In the hour of need, however, champions have appeared, well able to answer on the Lord's side. To Dr. McCaul especially is the Church indebted for meeting the assault on Jewish grounds and with well-trying weapons.* Not, indeed, that all the points in dispute require this deeper knowledge. Many of the arguments advanced as based on the so-called "higher criticism," admit of easier refutation from any well-instructed minister of God.

Unspeakably painful is the study of such a production, much more so (to my own mind) than that of the "Essays and Reviews." For here it is Scripture which verse by verse is assailed, and the chaff separated from the wheat according to the intuitions of man. Is it not another proof of the truth of the declaration, that God "turneth wise men backward and maketh their knowledge foolish?" When I observe the minute and laborious toil with which the chapters of the Pentateuch are analysed, and on the authority of a

* The tidings of Dr. McCaul's death, so much to be lamented at this time, had been received before the delivery of the Charge, but after it was completed. It was thought better to allow the reference to stand as above.

very uncertain canon, and very sweeping generalizations resting on it, some assigned to Moses, others given up as wholly void of historical truth—portions assigned to Samuel and the Schools of the Prophets, and the Book of Deuteronomy given to Jeremiah or some later writer—when I find the same process applied by German critics and by the Bishop, following in their wake, to the Book of Psalms,* I feel continually reminded of those of whom an Apostle writes—"the unstable," who wrest the Scriptures.† Unstable surely are they not to rest in the teaching of Moses, to reject whose writings was, according to the Saviour, to reject Himself;‡ from whose heaven-directed act the

* What is the amount of direct proof that Num. x. 35, is quoted from Ps. lxvii. i., or that the Song of Deborah (Judg. v.) is taken from the same Psalm? Are not these rash conjectures? Again, is it not very difficult to believe that 'Thy Throne, O God' (Ps. xlv.), refers to David, and that "Awake, O sword, against the man my fellow" (Zech. xiii.) refers to the reigning king? Why does the Bishop ignore the Divine Commentary on these passages in Heb. i. and St. Matt. xxvi.?

† 2 Pet. iii. 16, ἀστήρικτοι στρεβλοῦσιν. How life-like the picture of Alford commenting on these words: "Unstable! those who, wanting firm foundation and anchorage, waver and drift about with every wind of doctrine. Such persons are stirred from their Christian stability by every apparent difficulty, are rendered anxious and perplexed by hard texts; and showing more anxiety to interpret them, somehow, than to wait upon God for their solution, rush upon erroneous and dangerous ways of interpretation." So also Distort, στρεβλῶ, properly, to twist with a handscrew or windlass. Hence, to torment; and then metaphorically, to distort, pervert, strain in meaning.

‡ See the proof clearly drawn out in "Christ's Testimony

Saviour, in converse with Nicodemus, derived the lively and impressive type of His coming sufferings on the cross; from whose history (and that the very chapter most cavilled at) the Saviour gathered argument and proof of the future state, and of the present blessedness of the departed; and from whom the Saviour discoursed so largely of Himself on the blessed day on which He rose from the dead. And what more palpable picture could be presented of the distorting and wresting of Scripture, than the method in which they tear it rudely piecemeal, playing, as if in sport, with its *dissecta membra*—dissecting, mutilating, transposing at their will?

We can only hope, my Reverend Brethren, that “the tide-wave of Scepticism”* has reached its highest flood-point. It has been said by the recent historian of Free Thought, that doubt recurs in cycles, and that periods of restless and fermenting intellectual activity are unfavourable to religious truth. He argues that such crises are periods “of temporary peril, but of permanent gain”—that progress, according to what has almost passed into a proverb, is by antagonism. May it be so! One, who wandered far in error and found little rest for the sole of his foot, has returned, acknowledging his fatal mistake.† Oh, that it might be the case

to Moses;” a Sermon by the Rev. E. R. Jones, Rector of Limehouse.

* Birks.

† The Rev. J. McNaught, formerly of St. Chrysostom’s, Everton, Liverpool.

with the Bishop who has so cruelly disturbed the peace of our Church! Glad should I be to feel persuaded that these doubts and struggles were carrying us to a haven of rest—that, according to the expression of the author above quoted, they might prove, “in the order of a merciful Providence, the transition to a more deeply-seated faith.”

Far be it from us to desire for a moment to check the spirit of free inquiry. Our wish would be rather to encourage investigation—to meet in every way the intellectual demands of the age, and to promote the highest learning. We should wish every blemish removed from our formularies,* and should still be favourable to some changes which would, we think, enable our Church to stand forth “fair as the moon, clear as the sun, and terrible as an army with banners.” We should like in this way some change in the Act of Uniformity, the removal of “the unfeigned assent and consent”—the retention of the declaration of adherence to the Prayer-book, required by the canon which you all made at the time of Ordination. But we should be very unwilling to give up subscription to Articles of Faith on the part of the clergy. We think them the necessary limits within which the teaching of the Church must be confined. It has been thought that their narrowness has lessened the number of

* Why should not, for instance, the Marriage Service be reduced to the shape in which, if I mistake not, it is customary to use it at Royal Marriages—the introductory preface abridged, something after the pattern of the American Prayer-book?

candidates for Ordination; that relaxation in this direction would at once enlarge and extend our boundaries. We doubt it much, and would rather hold the opinion that it is the indefiniteness of the teaching of the Church, the undecided tone of the last few years, which has diminished the number of applicants for admission. Let it be clearly known beyond dispute and cavil what are the true doctrines of the Church, and the ranks of the ministry will soon be replenished with willing and devoted sons. It is the uncertainty of the terms of allegiance, the haze and indistinctness which has been thrown over all truth, that lessens, we feel persuaded, the number of those who would range themselves under her standard.

Such is the one subject which causes disquietude and pain in the condition of the Church. There are, however, signs of better things, tokens of encouragement. The noble appeal of the Bishop of London for a million of pounds in the next ten years for the spiritual relief of the metropolis—the united effort in Southwark to raise the incomes of the Clergy in that Deanery—are movements in the right direction. Nor are the reports from the Universities on the whole unfavourable: two very competent witnesses have borne testimony to the deeper spirit of earnestness, the more patient study of the Scriptures, which mark these seminaries.* And, indeed, the intellectual trial is not confined to our own Church—it is a mark of the age, and is

* Burgon on Inspiration, p. 19. Westcott on the Gospel Miracles, Preface, p. 10.

found in other communions. It exists in France,* as well as in most of the Churches in Britain. From the experience of the past, we may hope that a period of rash and unbridled Scepticism may lead to a reaction in the other direction—that the naturalism† and materialism of the present day, the wild and extravagant assertions which have been put forth under the guise of historical criticism, may give way to a period of deeper, humbler, and more reverential study of God's Word.

With this uneasiness in the Theological world there are clouds in the distance on the political horizon. There is tranquillity at present, but there is preparation lest evil should come—there are symptoms of difficulty on the European Continent. In New Zealand there is a war, which, though of small dimensions, would surely show the necessity of troops in this settlement and country. Too grateful we cannot be for that peculiar Providence which has hitherto watched over and protected us. The fear of the Indian has never disturbed us: God has given us favour in the sight of the heathen. He has fulfilled to us His promise, “I will be unto her a wall of fire round about, and will be the glory in the midst of her.” But still we have scarcely the security of former times, and there is a measure of growing independence in the Indian

* See the “Life of Jesus,” by M. Ernest Rénan.

† Dr. M'Cosh has very seasonably called attention to the remark of Leibnitz, that “the last of heresies may be, not Atheism, but Naturalism publicly professed.”—*The Supernatural*, Preface, p. ix.

mind which would dictate the wisdom of precaution.

While there is, however, peace in the Old World, the scene of war has been transferred to the New, there to rage on a mightier scale, and with aggravations that weigh down the spirit. How little could this have been anticipated when we met as on this day four years ago! During the summer of that year we travelled over many hundreds of miles in those States, and saw a noble land rejoicing in a large measure of the good gifts of God. We beheld civilization spreading northward and westward with rapid strides, and heard the people, with all the buoyancy of a nation's youthful hope, anticipating an unbroken course of onward progress. All this has been ruthlessly checked, the march of civilization retarded, and their advance (and ours, in some degree, with it) thrown back many a long year. We cannot look upon these things unmoved: the desolation of a fair land—the sufferings of a noble people. How many already the widows and orphans left to mourn in bitterness of soul! how full, even to overflowing, the cup of human misery in the two years and a-half of civil strife! And, alas! the end is not yet, nor can human foresight predict when it may come. With each year of protracted warfare the bitterness of passion will increase, and the probabilities of a peaceful issue diminish. We can but commit the case to Him whose prerogative it is to overrule evil for good. Already, on two former occa-

sions,* when issuing a Form of Prayer and Thanksgiving for special mercies vouchsafed to ourselves—the withdrawal of an apprehended flood, and the gathering in of an unexpected harvest—we ventured to add a Prayer for the Heathen, those still in darkness in our vast wilderness, and also a Prayer for Peace,† for those bound to us by so many ties passing through affliction and trial—for those parts of the continent on which we dwell where war and bloodshed rage. We then joined in prayer that God would “heal their sores and troubles, assuage their dissension and strife, that ere long peace, and harmony, and brotherly love, might be restored to their borders.” This prayer, or something of a similar hearty supplication, we would still recommend to you, for surely we may point to that land and say, in the Prophet’s words,—“Pray unto the Lord for it, for in the peace thereof shall ye have peace.” We cannot be insensible to what is taking place so near us; from over the frontier, not many miles off, we can almost hear “the sound of the trumpet, the alarm of war.” Many are the friendships which we, almost all of us, have in that land; with many of the Bishops and Clergy of our Church among them we have long been on terms of correspondence, and each year has only drawn closer the bonds of fraternal intercourse.‡ I know not one who has pleaded more boldly and persever-

* On Dec. 27, 1861, and Dec. 29, 1863.

† See Appendix A.

‡ See Appendix B.

ingly on behalf of the Indian than Bishop Whipple.* I know not a truer or warmer friend of the Chippe-way or the Sioux. He had already commenced a Mission among the Dacotahs, and had gathered together for instruction at Faribault some of the children and orphans of that tribe, when that ill-fated massacre took place which brought a portion of the Northern Army into the adjoining State, and is likely to consign the remnant of that unhappy nation to the sword. Oh, that they had been wise, that they had understood these things, and had known beforehand their day of visitation! How manifest the power of Satan here to blind and to destroy! At the time when Christian love was ready to gather them under her wings, and place them within the fold of the Redeemer, that spirit of barbarity, that fiendish thirst for blood, suddenly reappears among them, which is bringing upon them a righteous vengeance, and will eventually sweep them, it is to be feared, from the face of the earth. The nearest parallel, indeed, to the massacres in Minnesota and on the Upper Missouri would be in those of Cawnpore and Eastern India, Satan exhibiting a similarity of agency in either hemisphere. But these are only the outskirts of the war. At the heart and centre it still continues to rage with little of abated violence, and the winter has closed upon it with very small hopes of peace.

* I refer especially to his manly letter to the President on behalf of the Indian. I find since, that Bishop Lee of Iowa co-operated heartily with Bishop Whipple in his representations to the American Government.

It is, however, more than time that we pass to a review of what we ourselves have done, and afterwards proceed to offer some suggestions on the varying phases of your own work.

Soon after we last addressed you we again visited Moose, and found, as on our two previous visits, a large amount of energetic and well-directed effort. We held an Ordination there, the recollection of which must ever be hallowed by the early removal of him then admitted to the Priesthood. A Catechist, whom I had left there on my former visit, and who had in the interval laboured with zeal and efficiency, was on the same occasion ordained Deacon. It were almost vain to state in words the wants of a single district of this widespread land : so much in men and means would be requisite to overtake it in its length and breadth. With two European labourers, and three to co-operate and assist of those born in the land, we could imagine the spiritual necessities of the Southern department in some measure supplied. The coast of the East Main, as far as Ungava Bay, might thus be overtaken ; the Indians and Eskimos between Labrador and Moose would all have the opportunity of hearing the Gospel, while the interior might be visited periodically along the Moose and Albany Rivers. But this is after all only a pleasing vision, and in the view of the scattered population we can but exclaim in unavailing regret, " By what shall they rise, for they are small ? " And the whole country is made up of a repetition of such districts.

On our return from Moose, partly because of family reasons, we took Canada on our way. While there, I preached in the four Cathedrals of Quebec, Montreal, Toronto, and London, and also in Ottawa, which it was then thought might become the seat of the Bishopric in process of formation. It was not, eventually, the fortunate spot, Kingston being selected for the purpose, with the title of Ontario for the see. This now makes the Tenth Bishopric in the British North-American Provinces.

It was at the same time my privilege to witness the arrival and enthusiastic reception of the Prince of Wales at Montreal. Having been commissioned by yourselves to do so, I had the honour of presenting to His Royal Highness the loyal Address of the Governor and Inhabitants of the Colony, and also that of the Clergy, which were subsequently graciously acknowledged on the part of the Prince by the Duke of Newcastle.* We cannot but hope that a deeper interest may, in consequence of that visit, be felt by the Heir-Apparent in the welfare of the British possessions on this continent. How little one then knew how soon the cloud of grief would gather around the Royal brow, leaving on him a larger amount of responsibility, and depriving him of the ready advice and judicious guidance of a tender and affectionate Father! How urgent on every ground, my Reverend Brethren, the call to earnest prayer that the union, since so auspiciously formed, may prove a

* See Appendix C.

source of stability to the throne, a lasting blessing to the Prince and his youthful Princess, a joy and solace to her Majesty in her deep and abiding grief!

The close of our own visit was saddened by the death of one, to whose administrative talent the country owes much, and from whom I had always received much courtesy and kindness, the late Governor-in-Chief of Rupert's Land.*

Since that prolonged absence of four months I have not paid any distant visits. With the exception of one happy trip to Fairford, I have been unable to leave home for any time. The erection of the building in which we are now assembled has occupied almost too much of my thoughts, and yet it is only as I predicted in my Third Charge, that, if I should live to spend other seven years in the land, a portion of them must be devoted to the task of building. Three of them have very largely been so employed ; at least the summer months, the only period available for the purpose here. And now I would thank God that it is so far completed as to admit of our worship : I cannot but acknowledge, that His special providence has been with us, so that not a single accident or mischance has happened throughout. Ignorant as I am myself of the details of each separate department of the work, I feel most grateful that the general effect of the whole is pleasing to the eye. I often gaze with pleasure at the tower, with its pinnacles pointing

* Sir George Simpson, Governor from 1821 to 1860.

heavenwards, especially when seen in the light of the sun going down in the west, with those gorgeous tints which mark the day's decline in our clear climate; and to all the bells give forth a cheerful sound of a Sabbath morn, inviting to the worship of Almighty God. To friends at a distance we owe more than we can ever repay; to many of their kind gifts I have referred before, and would now only add the mention of the bequest of an aged and revered friend,* whose legacy of 250%. has most opportunely assisted in the completion of our tower.

The day may come, as civilization advances and strangers flock in, when this structure shall give place to another more befitting its name, and more harmonizing in architecture and proportion with those time-honoured Cathedrals which are the glory of other lands, and even with those already erected on this continent.† It may then take its more appropriate place as one of the Parochial Churches. In the meantime, it may in some feeble measure, and, we are inclined to think, with something of a graceful adaptation to the present humbler position of our land, fulfil to us the purposes of a Cathedral, if we but seek in it God's blessing, and find, according to our text in opening it, "Jehovah Shammah."

* J. Clarke, Esq., Beaufoy Terrace, Maida Vale; a highly esteemed member of St. Paul's Chapel, Kilburn, where I once ministered for a season.

† Especially the Cathedrals of Montreal and Fredericton.

It would be the Mother Church of the scattered churches of the land.

It is itself one of Ten such, stretching from the Atlantic to the Pacific. The first, that of Nova Scotia, was planted more than seventy-five years ago, to which others were gradually added. Some have grown rapidly in importance from the influx of population ; as that of Toronto, which has thrown off two dioceses since we have been among you, and still contains the largest number of churches after these two subdivisions. The very plan of our interior arrangement was intended thus to speak to the eye—the stalls were to suggest the thought of the ten dioceses—to mark a definite historical period, with which comparison might be made at any future time.

More difficult is it to represent in any outward shape the ever-fluctuating number of the churches which branch out from us, so to impress it upon the mind of every worshipper that each may, every Sabbath, lift up the prayer for the scattered churches of the land to Him that walketh among the candlesticks. How effectual might the incense of much earnest prayer to this end prove, so that this Cathedral might indeed become a fruitful mother of churches! Already we have four on the Red River, as many on the Assiniboine; and besides these there are Devon and Stanley, Fairford and Westbourne, York and Fort Simpson, Moose and Albany: in all these spots churches are erected or in progress. Now, in counties or dioceses of England, the churches are often found to conform

to a common type—over one large district the tower, over another the spire prevails, and so with the minuter shades and varieties of architecture. Impossible it would be, even if desirable, to have this exact uniformity over this mighty extent of territory; the varying circumstances of the country, the severity of the climate as we penetrate northward, would compel change and modification. Still, improvements in taste and interior arrangement are gradually taking place. What may be effected in these respects, even within a very small compass, is sufficiently seen at Westbourne. Would that we could plant such a Church, correct in symmetrical proportion and detail, at Fort Youcon, our most remote station, and that in due time Churches might cover the surface of the land, meeting the traveller whithersoever enterprise or the desire of gain might carry him!

The Cathedral would be also a centre of Missionary operation, a focus of spiritual light.

In it, for the most part, would the Ordinations be celebrated,—in it those sent forth would undertake their vows in your presence, and assume their weighty responsibilities. Of this you had a very striking and significant example in the solemn services of last Whit-Tuesday. Four were then ordained priests within these walls—the largest Ordination we have yet held, all of them born in the land, all sent forth to different spots.* The

* Rev. T. Vincent, Rev. H. Budd, jun., Rev. J. A. Mackay, C.M.S., and Rev. Thomas Cook, S.P.G.

four in their birthplaces would, I delight to think, represent to some degree the extent of territory—those mighty rivers which are the arteries of the land, Rupert's River, Albany River, the Red River, and the Saskatchewan. Immediately after Ordination they passed hence by canoe or boat, or over the prairie, to their respective spheres of labour; but their minds will often revert to that day,—to this place, “from which they were recommended to the grace of God, for the work which they are fulfilling.” Oh that this might be an Antioch, a centre of deep vital Christianity for the land!

It ought to be besides, if I mistake not, an Intellectual centre.

Here, according to the idea of our Church, would be the means and instruments of learning. The College would be here in theory, if not in fact. In a more thinly-peopled and isolated diocese it may be impracticable to collect a sufficient body of well-qualified teachers; it may be difficult to assemble a nucleus of students, who shall carry on their pursuits with the life and competition of other spots. The work may, for these reasons, be better conducted elsewhere, at least for a time, as we have partly learnt by experience. But still, in sending forth a Bishop, the Church would suppose him an intellectual centre; and if in other lands, how emphatically in this, so far removed from the appliances of civilized life! It is on this account that I look with pleasure on the Diocesan Library of about fourteen, hundred volumes, which is now formed and deposited among

you. By access to it, any clergyman may study the rich divinity of former periods, as well as familiarize himself with the leading questions and controversies of the day. Most works bearing on the exposition of the Word of God are there; a portion of the standard works of our own Divines: there, too, as necessity obliges us to have knowledge of them, are attacks on the faith, for which we blush, but along with them also the best replies which the watchmen on Zion's walls, who could not hold their peace in such days of rebuke, have sent forth against the foe. And I hope that these stores may be carefully kept, and, ere long, largely added to.* They are doubly valuable in such a remote spot; but, with our growing facility of communication, it will not be so difficult hereafter to supply that which is lacking. And here I cannot but express my astonishment that, amid all the absorbing interest of internal strife, works on Theology and those of a more abstract character should still have been so largely republished in the United States. It is not a little creditable to them that it should be so, proving that there must be a demand for works of this description, and affording a guarantee that the minds of the Clergy (at least in the leading centres of thought) would desire a full

* I was unable to obtain a gift of books from the University of Oxford, from not having a separate building for the Diocesan Library. This is a necessary condition in all such grants. The difficulty here would be to maintain and warm a detached edifice.

acquaintance with the highest theological literature of the age.

Other uses there may be of a Cathedral Church and centre; but these it may be sufficient to specify as its more immediate objects here.

For Synodical action I do not think that we are yet ripe, and my reasons would be our essential difference from other dioceses, and the great difference among your respective parishes and districts, which would render any common system of representation impossible. In Canada there are five dioceses all resembling each other, and now welded together and cemented in one Provincial Synod, with a Metropolitan at their head. To the east there are the three dioceses of the Lower Provinces: to the west, British Columbia and ourselves. Of British Columbia I cannot of course speak, but we are ourselves wholly different from any of the other dioceses of the continent. There is, as was lately remarked by one engaged in the work,* a great and essential difference (though often unnoticed) between a Colonial and Missionary Diocese. We partake in some degree of the character of both: but the latter element, as you know, largely preponderates, and stamps its impress upon us. Now there is a necessary elasticity in the conduct of all Missionary operations on a large scale,† which can

* The Bishop of Melbourne, at the Church Congress, Manchester.

† I am aware that a Diocesan Synod has taken place at Waiapu; but there, if I am right, it is a purely Missionary

very little become the subject of uniform rule and rubric. There is an ever-shifting variety of circumstance, which no pre-arranged plan can meet : here a new language or dialect ; there a fresh body of inquirers and converts, and those converts varying indefinitely along the scale of knowledge as well as in outward condition. The picture has been drawn to the life by one who has never, it is true, himself made trial of Missionary life, but whose occupation has been the survey from a distance of a thousand such fields, and whose ripe experience, so acquired, generalizes the result in a view which none with the scene before them could draw more correctly. "The work," says that servant of God, whose care as it were, is of all the Missionary Churches,* "is so varied, and its emergencies so sudden, that the evangelist must be left to act mainly on his own responsibility and judgment. It pre-eminently requires independence of mind, fertility of resource, a quick observance of the footsteps of Divine Providence, a readiness to push forward in that direction, an abiding sense in the mind of the Missionary of personal responsibility to extend the kingdom of Christ, and a lively conviction that the Lord is at his right hand." These, my Reverend Brethren, are words of weighty wisdom, and very sinful would it be in one placed in authority to repress, by a rigid adherence to

Church, and all are within a reasonable distance of the centre, so that a large proportion can meet together at any given time. In these two points we differ materially.

* Rev. Henry Venn, B.D.

form, that yearning love of souls which would seek to break forth on the right hand and on the left, and would become all things to all men, if by so doing you might save some.

While I cannot report to day any large progress, I feel the deep conviction that God must have some gracious purposes in planting and preserving us here, so far from our fellow-men, at the heart and centre of the continent.

One change has already taken place. The Company so long connected with the government and best interests of the country has passed away, and the one, which succeeds, enters upon its duties pledged to open up the land by direct communication from Canada to Columbia. That these are only preparatory steps I feel persuaded, an intermediate agency which will be superseded by something more permanent. The next Session of Parliament will, I make little doubt, grant at least to a portion of the territory the privileges of a Colony of the British Crown. No one, I think I may say, is more anxious to carry out these plans for the future than our present Governor-in-Chief. For him we have now introduced the usual form of Prayer, assimilating thus our worship to that of Canada.* Nor can any deliberations of weightier importance be imagined, than those in which, with Her Majesty's Colonial Secretary and the newly-appointed Governor of the Company at home, he may be called to take part, by which the face of

* See Appendix D.

the wilderness may be changed, and unity of law and order, and the comforts of social life, cover this land in its length and breadth.

We are at the present moment twenty-three. As before, I have been anxious to leave all in Priest's Orders. Under the circumstances of the country, until some larger influx of settlers take place, or the population gather around new centres, I should scarcely look to our exceeding twenty-five. Only one European labourer has been added to our number,* so that our Ordinations stand five Deacons and six Priests—of those ordained Deacons, the Europeans being to the Natives in the proportion of one to four. I think this would in some measure prove that we are seeking to do our part, and it would, I humbly imagine, give us some claim on help from abroad. It would be very culpable remissness were I not to mention, that we have the gratuitous services of one of the Clergy reported.† We have been looking anxiously for some months for one, promised us by the Colonial and Continental Church Society. A slight interruption may have taken place in their operations, through the promotion of their late Secretary to the Bishopric of Goulburn. It is to the exertions of Bishop Thomas that the Society owes its present position of widely extended influence. His duties have been divided between two Secretaries, one of them to take the Colonial correspondence as his peculiar

* The Rev. T. T. Smith, Stanley, English River.

† The Rev. Thomas Cochrane, Assistant Minister at Laprairie.

sphere; and in their hands I am sure the Society will not suffer loss.

We notice, too, in the account of a recent dismissal from the Church Missionary College, that a Catechist is set apart for our diocese.* The arrival of these two would bring us up to twenty-five, the number we hope to be able on an average to maintain, exactly a five-fold increase in the fifteen years. I ought, perhaps, also to say, that we have lost the services of the Rev. Robert Hunt, of the Church Missionary Society, who came out originally with myself. His memorial would be the striking Church which he succeeded in erecting on a commanding point in the English River, and the ingenious symbolical system which he thinks would not only represent the various Indian tongues, but also comprise all the vocal sounds possible in human language.

The number confirmed has been 307 on nine different occasions, giving an average of 34 in each. The largest number, as is very pleasant to notice in such a diocese as our own, was at the Indian Settlement, where 79 were presented. There would have been an addition to the total had I been able, as in former years, to visit more largely.

Of Burial-grounds, we have consecrated those of Headingley, Westbourne, and Fairford. We have opened a new Church at Laprairie; another, built through the untiring energy of Archdeacon Cochrane, is, I believe, very nearly ready to be

* Mr. R. Phair reached the Red River shortly after the delivery of the Charge.

opened, these two Churches to be formed into one united Parish. A Church and Burial-ground, that of St. Clement's, Mapleton, will, if God permit, be consecrated in the course of next week. As regards the future, there would be enough to do : St. Paul's Church must be rebuilt ere long, and a new one erected at Headingley.

Of Stations opened since we met, we think with very peculiar pleasure of that most distant point now gained and occupied, Fort Youcon, on the Russian frontier, where one from the Red River, who may therefore feel himself entitled to the character of a Missionary, is labouring, and from whom the accounts of the docility of the Indians around continue very favourable. To it I would add the mention of the Station of Claremont, at Touchwood Hills, which, I regret to say, I have not yet seen, but of which even those uninterested give pleasing reports ; where our Catechist, Mr. Charles Pratt, is, I hope, doing good service. A second permanent Station has been taken up by the Society for the Propagation of the Gospel, that of Fort Ellice, and is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West. Churchill, on the Hudson's Bay, is occupied by the Church Missionary Society, through the liberality of a Christian layman, who offered to contribute 100*l.* per annum towards that object.

But if, my Reverend Brethren, a direct formal Synod be scarcely adapted to the exigencies of our work, let us not forget that such gatherings as the

present ought to be as Missionary Conferences, occasions of free interchange of thought, of kindly suggestions, of spiritual and prayerful communion. Such seasons have been enjoyed elsewhere. How interesting the account of that Conference, where the highest functionaries of the Government took part with the Missionary servants of God far up in Eastern India, towards the foot of the mountains which form its Northern boundary. Oh, that as the rivers flow down from that quarter to enrich and fertilise the land, so the Gospel may spread with resistless energy from the Punjaub, from Peshawur, the key and gate of the North, carrying life and peace and joy wherever it comes! The message sent to us across the ocean would be the avowal, not of one of God's ministering servants, but of one who, nobly fighting the battles of the Crown, is not ashamed to own allegiance to the great Captain of his salvation. "Missions in India," says Sir Herbert Edwardes, "have begun to tell. God grant that we may see their triumph in our day!"

Can we honestly apply these words to our own land? We trust that the admission is in some degree true of ourselves, and I doubt not that the prayer is echoed from the depths of your inmost souls; but may we not gird ourselves up for yet more devoted service? Bear with me, then, if I ask you to concentrate your thoughts on your own work, while, without a very strict methodical order, I endeavour to review in something of sequence that which is entrusted to you.

Take, first, the treatment of Inquirers. In a country such as our own, in a Missionary field, ought there not always to be some—is it not a token that matters are healthy and promising when there are many such, asking for the way of life and peace? What need of patience, of study of the heart and the word, in dealing with them? The heathen inquirer comes, hearing that we have a message; but with his mind blind and dark, and in total ignorance of divine truth. What is the line of scriptural teaching adapted to his case? May we not unfold the book of Nature, and, opening our volume, teach him that “the heavens declare the glory of God, and the firmament sheweth His handiwork?” or may we not point to his own wondrous frame, and inquire again in the Psalmist’s words, “He that planted the ear, shall He not hear? He that made the eye, shall He not see? or He that nutureth the heathen, it is He that teacheth man knowledge, shall He not punish?” (P. B. ver.) Or, turning to our Missionary record of the early pioneers of the Gospel, have we not St. Paul’s words at Lystra, which we may adopt as our own, and tell them how “God in times past suffered all nations to walk in their own ways; nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” Passing from Lystra to Athens, we have those imperishable words uttered on Mars Hill by the great Apostle of the Gentiles, and re-echoed in every country whither the Gospel is borne. We

take them up, and, in answer to any vain idea that the white are of a different race, assert that "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us." On these, and other passages ready to our hand, we engraft the explanation of the attributes of an omniscient and omnipresent God. Through the sense of sin, the picture of heathenism, as drawn still by the Psalmist and developed by the same Apostle, we endeavour to extort the confession that "destruction and misery are in their ways, and the way of peace have they not known;" and from the feelings of the soul's disease we would lead them to the Physician of the sick, the Ransom of the sinner. By the description of heaven, the dwelling-place of a holy God, surrounded by the redeemed from earth, we would stir up within them a consciousness of their need of an entire change, of their want of the Holy Spirit to "renew them after the image of Him who created them, and make them meet for the inheritance of the saints in light."

With the inquirer of a different kind, the doubter and the caviller, you are not so likely to come often in contact. And yet, Brethren, we have seen such even here, though not born in the midst of us, who would look on the blade of grass and doubt its giving token of creative skill. Such

would almost deny to the Almighty the power of working any miracle,* or, if it be wrought, they would mark out the path in which it must lie. With such we would have you, as the simplest course, argue upwards from the working of man's mind to the perfection of the Almighty. Conscious ourselves of a determining will, which can originate a new sequence in our little sphere, can we deny that there may be a Supreme Will,† a power with Him who has the laws of nature in His hand, and has impressed on them order and harmony, to introduce change in them for infinitely wise reasons, to arrest their operation when He sees fit? Have there not been such moments of interference, according to the confession of all, as at the dawn of creation, or at those eras and periods of which geology speaks? Is the order of nature wholly unbroken? Do all things continue exactly as they were? If so, whence the earthquake, or the comet, or the meteor? Can man fully explain their secrets—can he anticipate their approach, define their course, or mark their limit?

Should the doubter, or even the distressed in mind, speak to you of the conflicting interpretations of the day, as unsettling and disturbing, a fair and practical answer may be found in the discrepancy

* "*Vetans ne quid miraculum ederet*," is the expression, and perhaps not too strong a one, of a Professor in Holland, referring to such views.

† See this argument carried out in detail by Mansel, "*Aids to Faith*," pp. 24-27.

of the various theories preferred.* Profess yourself willing to await a more perfect agreement among the opponents of Scripture, before you give up the received sense on which the Church of Christ has reposed for centuries, and in which believers of past ages have found rest and peace for their souls.

View next, as following naturally on the case of the inquirer and the convert, the service of the Sanctuary. In it, the Preaching of God's Word would claim the highest prominence. It did so surely in the mind of the great Apostle. To preach Christ crucified, to travail in birth until Christ was formed in those whom he addressed the hope of glory, was his one object. And to the minister the pulpit is still his throne. Is he an ambassador? from it he delivers his message and credentials. Is he a steward? here he opens the mysteries of God. Is he a watchman? here he cries aloud and spares not, and warns souls of the night and a coming judgment. Is he a shepherd? here he feeds the flock—the sheep with the food convenient for them, the lambs with the sincere milk of the word. But how shall he fulfil this high duty, and beseech man as in Christ's stead? The head must be filled with matter, and the heart must be inflamed with Divine love. If the heart alone be warm, and the mind unstored, un replenished from the fountain-head, the preaching will be vapid, and merely emotional. If the head

* Farrar, p. 258.

only be filled, there will be a lack of unction ; it will be dry and comfortless to the hearer. Let the subject then fill your mind ; deliberately chosen betimes, dwelling in your thoughts through the week, and becoming part and parcel of them ; and then, whether the sermon be elaborately written, or the outline carefully framed and drawn up, it will be out of the abundance of the heart that the mouth will speak—it will be from the heart to the heart. And while we do not make success the one test of our work, while we must leave the issue to God, yet we may well question ourselves if there be not some evidence of a blessing from above,—some stirring among the dry bones. More likely are we, under the usual working of God's Spirit in the economy of grace, to be able to take up the Apostle's words, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." While, then, you sow the seed of eternal life, look anxiously and prayerfully for some of the fruits of the harvest.

But there is another function which we perform in the sanctuary, to which we may do well to turn a questioning eye. We lead the Prayers, we guide and direct the worship of our people, when they draw nigh to the footstool of God. We pray with them, and invite them to pray with us, to worship and fall down, and kneel before the Lord our Maker. Now the spirit of Liturgical worship is a habit, and, like all other habits, grows almost insensibly upon us, and becomes easier and more

delightful from practice. The fervency and deep earnestness of him who leads the devotion will, by a holy contagion, communicate itself to the worshipping congregation. It becomes thus a mark by which we may try our ministerial work, to inquire whether there is any symptom of increasing pleasure on the part of the people in their portion of this sacred and spiritual service. How encouraging to the minister the loud response, the deep-toned confession, when he can humbly hope that heart and voice unite in joint petitions! What more calculated to inflame devotion, what more beautiful spectacle, than a whole congregation prostrate in holy reverence, and all pouring forth the expression of their common wants into the ear of the Most High! Although, therefore, not an infallible test, for man cannot look into the heart, take the fervour of the responses as in some measure the pulse of the spiritual life of your congregation.

We have, however, not yet noticed the most elevating portion of the service, which is Praise. This, too, we ought ever to feel rests upon us as ministers of God. True it is, that you may seek all necessary help, you may endeavour to enlist the services of the young in your choirs, but still the responsibility is at your own door. Very beautiful the solitary voice attuned to the praise of God, or the few voices trained to scientific song, but that is not the service which God requires. It is the blending of voices, as the sound of many waters—many voices, yet one. It was when “the

singers were as one, to make one sound to be heard in praising and thanking the Lord, that then the glory of the Lord filled the house of God." We still use the Psalms of David, which may be termed an inspired liturgy of praise, and along with them other spiritual hymns and songs, and we think that we see indications of a growing union among believers in this exercise. I could almost imagine a selection of Hymns of the Universal Church, some which are accepted and used by all bodies of professing Christians, either in public worship or in their more private devotional exercises. Thus praise is becoming gradually more in unison over the whole earth. View it then as that breath of the soul, which will outlive the breath of the body, and pass with the redeemed to fill the courts of heaven.

When, however, we have gathered in the flock, and duly arranged the service of the sanctuary, we dare not forget that our commission is to the regions beyond. With organization the most perfect, must be coupled the duty of Extension; growth in a Missionary Church would be the mark of spiritual life.

In this it is impossible to lay down any definite rule, which must be left to individual temperament and the power of seizing opportunities. The extension is in some cases Territorial, of which Archdeacon Cochrane has been a favoured instrument, in which adjoining tracts are one after another covered with the means of subsistence, of social comfort, and with ready access to the ordi-

nances of God. Its spirit would be that in which the sons of the prophets said to Elisha, "The place where we dwell is too strait for us ; let us go and take every man a beam, and let us make us a place there where we may dwell ;" and thus settlement after settlement springs up full of busy life. There is extension of another kind, which would seek for scattered souls over a wide-spread territory. It would effect its object by Itinerating ; it would say constantly in the Saviour's words, "I must go to others also (to the Indian tent or lodge), for therefore am I sent." In Southern India there is a local rule of the Society for the Propagation of the Gospel, that one month in three shall be passed by their agents in such Itineration. Such a rule it would be impossible to lay down, as universally applicable in our land, from climate and distance and the unavoidable expense. But trips of this kind twice a-year are often within reach, and where attempted have been attended, as you know, with the happiest results. Of this nature was the recent visit, of which we now hear with so much joy, from Fairford to Fort Pelly, and Touchwood Hills ; and such would be the projected visit from the Indian Settlement to Fort Alexander and Islington. This agency is indeed at the root of the success of the Moose Mission ; and as it originally commenced the work there, so must it form our chief hope in all operations on the Mackenzie River, and the Youcon in the north, as well as from the Nepowewin and Carlton towards the plains.

It is the only agency which can overtake the

land, and on this ground I would affectionately urge it upon you. Has not the Saviour set before you an open door for this very end? The great Apostle tells us that the Redeemer “gave Himself a sacrifice and ransom for all, to be testified in due time” — τὸ μαρτύριον καιροῖς ἰδίαις — “in its own special and peculiar times” (to give the full force of the original), as the message is brought to each land. May it not be the due and set time for the various tribes of Indians in our land to hear the joyful sound? God has brought us near them, and they border closely on the Missions already planted: is not that a mark of the Divine Providence? I speak, especially, of the Plain Indians, how near us in several points! of the Eskimos and Chippewyans, to whom the hearts of those who have seen them in different spots seem much drawn; and of the Kutchin and Loocheux of the north, who appear cheerfully to hail any overtures made to them. The work is thus a mighty work, and not for man but for God: let us hear His encouraging voice saying, “Go forward.”

But, in the work of Extension, we soon feel the want of the tongue of the learned; or, if able to speak a word in season in it, we want something to leave behind. As subsidiary to it must come, therefore, the Printing of Translations.

The present is a day “of stir and labour on God’s Word,” says Dean Alford, in the preface to his closing volume of the Greek Testament; that Word is attracting to itself many minds, anxious for a more perfect Text, a more accurate Translation, or

for a fuller and truer Exposition of the volume. Now in each new land there must be something of this labour gone through afresh. What, then, is our advance in this department since we last met?

One laborious work is completed: the Old Testament in the Syllabic Form, carried through the Press by Mr. Mason during his late residence in England. In the preparation of the whole, he had been largely assisted by one who had just finished the closing chapter of Malachi when she was called hence. Not the first example of the kind in ecclesiastical history, my Reverend Brethren, as you well know; but surely a blessed thing to be found so doing when the call of the Master arrives. It forms as a whole a book of much beauty, and while it cannot, of course, be as yet perfect in every point, it is already speaking with power to many hearts, revealing to them the things of their God.

A very minute Dictionary of the Cree language has lately been taken home by the Rev. E. A. Watkins, the fruit of the labour of many years. It embraces more than a mere Dictionary: from the arrangement of words under common roots, it serves also as an etymological help; and from the natural significance of the Indian words, it is in measure almost a Phrase-book. The Foreign Translation Committee of the Christian Knowledge Society has, at my request, kindly undertaken its publication. From what I have seen of it, my impression would be most favourable of the general

accuracy of the work, which promises to be a valuable manual, especially for the youthful Missionary.

Of other religious helps we still stand in great need—food for the inquiring Indian when he begins to read. It has been proposed to me to translate “The Pathway of Safety,” by the Rev. Ashton Oxenden, accommodating it as far as necessary to the Indian idiom, and simplifying a few of the most difficult passages. The proposal I have most gladly accepted, and I hope to receive Mr. Smith’s manuscript in a few months, and to take it with me to England for publication.

Nor is it only additions in our present Indian tongues that we have to notice. There is a small elementary work in a new tongue, reduced to a syllabic form by Mr. Kirkby—a few Prayers and Hymns in the dialect of the Slave Indians, for the use of those at Fort Simpson and in the Mackenzie River district. This has been printed, too, at New York, and not in England, by which more than a year was saved in its introduction among the Indians of the North—no inconsiderable period when souls are concerned.

I would only add that the Zincographic Press left at Stanley by Mr. Hunt is now in full operation: by means of it Prayers for the Indians, Music for congregational use, and illustrated Vocabularies for the School, have been neatly executed under Mr. Smith’s superintendence.

For such varied work do we not require many more, trained and duly prepared, and willing to assist, a fresh undergrowth of the young to aid us?

What value then would attach to the Progress of Education !

Now here we can scarcely report so favourably. The desire for higher education has much diminished ; the dispersion of the settlers over a wider area has made it impossible to overtake them with Schools. As a consequence, the attendance on the individual Schools is smaller, the School is less remunerative, and in itself less interesting to the Master ; and, as other more lucrative openings present themselves, few comparatively are willing to undertake the necessary toil and drudgery of tuition.

It may be a question, whether some change may not be introduced in the system, and the winter months be mainly occupied with instruction, giving the Master freedom for a larger portion of the summer. More ground might perhaps be overtaken in this way, and a larger staff of Teachers be secured. In the schools of the out-stations, I think the hours of tuition might be reduced, so as not to exceed four at most. It would be a bright day for the land if the industrial labour of the children, or of adults at the Station, could in some way be turned to profitable account, as seems done so successfully by Mr. Duncan in his very promising and interesting settlement on the Pacific.

Let me not omit to say, that there are two establishments in which I have every confidence, in which those who wish can secure for their families the benefits of a more advanced Education, and which I would most cordially recommend to

all.* Still, should I return, I should be glad if I could re-establish that on which my heart has ever been set, but for which the country did not afford sufficient development—a Seminary, with the usual branches of a Collegiate Education. Meanwhile I should feel content if, as one object of my visit to England, I could secure the services of two trained Masters, one for Indian, the other for English work, to give a fresh impetus to the machinery already set a-going. It would be a mighty boon, and might lay the foundation of a future supply of Native Pastors to fill up vacancies in the land, and provide at the same time for a permanent staff of candidates for our various scattered Schools.

There is only one other subject, which I dare not omit, as much on my thoughts. While the tide of civilization advances all are not equally successful; some are left behind in the race of life, and that with very insufficient means. Do not circumstances point to the necessity of a more Systematic Provision for the Poor? As time rolls on, we have new classes springing up and appealing to us for sympathy. The wants of the settlers, while health and strength are spared, are easily supplied; but the country is not favourable for the very aged, and we begin to have many such. It is not favourable for the sick—those afflicted with tedious and hopeless illness, and we have some such. There are, too, widows and orphans; each year is

* I refer to that of Miss Davis at Oakfield, St. Andrews, and that of Mr. Samuel Pritchard, more recently established, at the Elms.

adding to their number. The various ills, besides, which man is heir to, appear among us here, as elsewhere—the blind, the deaf, and the dumb—and the cases meet us, not in the quarters where aid could most easily be afforded, but irregularly.

Now, I should be most unwilling to propose anything of a compulsory rate; far rather would I leave it to the spontaneous exercise of Christian charity. But, as the means of the various congregations differ largely, and the means may be the greatest where such wants are the least pressing, I would only to-day suggest a more systematic method of relieving the poor. By each clergyman or vestry, a list might be furnished of the most needy in their estimation in the district, and such a document (to be periodically renewed) might be capable of exhibition to those ready to give, and willing to communicate. No case of extreme distress could thus escape notice, while the most deserving would be sure of relief from those who would, in this way, have a motive to exercise some self-denial for a definite object.

And now, my Reverend Brethren, my review is done of the various points suggested by your work. A selection of topics has been necessary in the wide field presented. Time prevents me from adding more, as I have already detained you too long.

Another Septennial period has nearly passed away: in a very few months I shall have completed fifteen years in the Episcopate, at which time I had always intended to take some rest and repose. In leaving you again, it is, we must all feel, with

greater uncertainty as to the future as years roll on. As on the former occasion I left the Senior, so now I leave the Junior Archdeacon in charge. I have to thank you for the affectionate confidence you have ever reposed in me, as well as, in the name of our common Lord and Master, for the zeal with which you labour in your several spheres in winning souls.

The links which bind us to each other are, I trust, increasing. There is a growing unity in the work of God over the world. Christians now take in a wider survey, they look across dividing oceans and take in the scattered children of God at a glance. There is unity of life, there is unity of prayer, as we are experiencing this week.

The links, too, which unite us to another world are surely also increasing. How blessed to be engaged in a profession and calling so closely connected with treasure growing in heaven! It is to "present every man perfect in Christ Jesus" at the last day that we preach and warn. How high the aim—how bright the jewels which are to form part of Christ's crown! Labour, then, with that eternity ever in view, that so, "whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." And whether in the survey of the past, or in the blessed anticipation of the future, may our prayer ever be, that God would shortly accomplish the number of His elect and hasten His kingdom, that we, with all those that are departed in the true faith of His

holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory; through Jesus Christ our Lord. Amen.

APPENDIX A.

THE following were the Three Prayers issued, and used before the General Thanksgiving, on Sunday, December 27th, 1863.

PRAYER OF THANKSGIVING.

O LORD and heavenly Father, at the close of another year would we remember the way by which thou hast led us, and seek to tell of thy favour and loving-kindness. Goodness and mercy have still followed us. Thou hast reserved unto us the appointed weeks of harvest, and we were permitted to gather in more than we deserved of the fruits and produce of the earth. But although, O Lord, thy mercies are thus renewed unto us, we acknowledge that we have too often forgotten thee, their gracious Giver, and tempted thee to remove thy blessings. We confess our manifold transgressions; we remember our sins this day, and implore thy forgiveness. Blot out from the book of thy remembrance, for thy dear Son's sake, all that is past; and if spared to enter upon a new year, grant us, O our Father, a larger blessing from above. Give unto all a deeper contentment and a livelier trust, more unfeigned gratitude, and more earnest prayer, that we may taste yet more abundantly of thy exceeding love, and be unto thee a peculiar people, zealous of good works, to the praise and glory of thy Name; through Jesus Christ our Lord. Amen.

PRAYER FOR THE HEATHEN.

O GOD, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, we bless thee for thy word and gospel, which thou hast revealed unto us. Make them more precious to our souls, that we may know the riches of thy grace and the hope of our calling. And while grateful to thee for thy great salvation, may we be moved with compassion for those still in darkness and the shadow of death, who know not the joyful sound. We bless thee for thy churches already planted in this land. Add, we beseech thee, to their number, and cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose. Bless all thy ministering servants, especially those who preach unto the heathen the unsearchable riches of Christ. Be unto them for a mouth and wisdom, uphold and comfort them in every difficulty, and give them much success in winning souls. Soften and subdue by thy Spirit the stony heart, so that many may be led to cry out, What shall we do to be saved? May thy word have free course and be glorified, and the Redeemer see of the travail of his soul and be satisfied therewith. And this we beg, not for our merits or worthiness, but for the sake of Him unto whom thou hast promised the heathen for His inheritance and the uttermost parts of the earth for His possession; even for the sake of Jesus Christ, our Mediator and Advocate. Amen.

PRAYER FOR PEACE.

ALMIGHTY GOD, who doest according to thy will in the army of heaven and among the inhabitants of the earth, in whose hand are the hearts of all, and who turnest them whithersoever thou wilt; Look mercifully, we pray thee, on those parts of the Continent on which we dwell, where war and bloodshed now rage. Behold with pity those bound to us by so many ties, who are now passing through

affliction and trial. Heal their sores and troubles, assuage their dissension and strife, and grant that ere long peace and harmony and brotherly love may be restored to their borders. Be with those already in suffering; provide for the fatherless and the widow; comfort all in desolation and bereavement. Thou canst, we know, bring good out of evil, and make the wrath of man to praise thee. We therefore commit the issue into thy hands, beseeching thee to overrule all for the promotion of thy glory and the extension of thy kingdom; through Jesus Christ our Lord. Amen.

APPENDIX B.

WITH the adjoining Diocese of Minnesota I have ever had the most friendly intercourse. In 1857 I preached at the opening of the Convention, at the request of the venerable Bishop Kemper. I was also present at the first Convention held by his successor, Bishop Whipple, in 1860; after which I received the following copy of Resolution from the Secretary, the Rev. E. R. Welles:—

*Extract from the Journal of the Third Annual Convention
of the Diocese of Minnesota.*

“On motion of the Rev. E. G. GEAR the following resolution was unanimously passed,—

“Resolved,—That it has afforded this Convention unfeigned pleasure to welcome in our midst the Right Rev. David Anderson, D.D., Bishop of Rupert's Land, as a representative of the Church of British America, and we desire to express our warmest sympathy in his most interesting work, and to assure him of our earnest prayer for his preservation while on his journey, and the best blessing of Heaven upon his arduous labours.”

APPENDIX C.

THE Address, as presented to the Prince of Wales by the Bishop at Montreal, on Monday, the 27th of August, 1860, is here subjoined:—

“MAY IT PLEASE YOUR ROYAL HIGHNESS—

“We, the Bishop and Clergy of the Diocese of Rupert’s Land, in the territories of British North America, desire to approach your Royal Highness to offer our congratulations on your safe arrival on this mighty continent.

“It would have afforded us no small measure of gratification to have presented personally this our humble address to your Royal Highness, but the distant sphere of our labours precludes the possibility of our enjoying, as a body, so high an honour. We cannot, however, allow the occasion to pass without praying that the Divine blessing may rest upon your visit, and that a gracious Providence may carry your Royal Highness back in health and safety to your august Parents, taking with you to the Royal Throne the hearty wishes and warm affections of a loyal, contented, and happy people.

“In this, the distant land of our adoption, the religion of our forefathers is extended far and wide, and with it the feeling of dutiful attachment to the British Crown. Along with settlers from the British Isles are mingled worshippers from the Indian Tribes, the original proprietors of the soil; and in many of their varying dialects prayer continually ascends for their ‘Great Mother,’ their Sovereign Lady Queen over the Waters.

“We could have wished at such a moment to have been attended by some of our Indians—by representatives of the tribes wandering over the forests and prairies of the land; especially by some of those Christian Indians with whom it has been our delight to join in prayer and

praise, in our few and scattered churches in the lone solitude of the wilderness. Debarred by the circumstances of our position from any such privilege, it is a great satisfaction to be able to commend them to the notice and kind consideration of your Royal Highness.

“ We trust that at some future day a Royal visit may be extended even to our remote land, and to the shores of the Pacific beyond, embracing thus the breadth of the whole continent, and the dominions of our gracious and beloved Queen, from sea to sea. In the event of such a visit, we can venture to promise your Royal Highness a most hearty and cordial welcome. In the mean time, we can only pray that your Royal Highness may enjoy every blessing from above, and may long live to adorn the exalted position to which the providence of God has called you, by the exhibition of those graces which are the surest defence of the throne, and the brightest example to every subject of the realm.

“ Signed on the behalf of the Clergy of the Diocese of
Rupert’s Land,

“ DAVID RUPERT’S LAND.

“ *Bishop’s Court, Red River,*
May 28, 1860.”

On behalf of His Royal Highness, the Duke of Newcastle replied, by letter, as follows:—

“ *Montreal, 27th August 1860.*

“ MY LORD,—I have the honour to acknowledge the address presented to His Royal Highness the Prince of Wales, by yourself and the Clergy of the Diocese of Rupert’s Land. His Royal Highness desires me to convey to you his thanks for this address, and to express his gratification at the terms in which it is couched.

(Signed)

“ NEWCASTLE.”

APPENDIX D.

PRAYER FOR THE GOVERNOR.

To be used after the Prayer for the Royal Family in the Morning and Evening Services, and after that for the Queen in the Communion Office.

LORD of all power and mercy, we earnestly beseech thee to assist with thy favour the Governor-in-Chief of this Territory; cause him, we pray thee, to walk before thee, and the people committed to his charge, in truth and righteousness; and enable him to use his delegated power to thy glory, to the public good, and to the advancement of his own salvation; through Jesus Christ our Lord.

THE SEAL OF APOSTLESHIP:

AN

ORDINATION SERMON

PREACHED AT

ST. ANDREW'S CHURCH, RED RIVER,

ON SUNDAY, DECEMBER 22, 1850.

BY

DAVID ANDERSON, D.D.,

LORD BISHOP OF RUPERT'S LAND.

LONDON:

T. HATCHARD, 187, PICCADILLY.

1851.

GA

LONDON :

PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.

TO THE
CHURCH MISSIONARY SOCIETY,
THE FOUNDERS OF
THE CHURCH IN RUPERT'S LAND,

This Sermon

IS GRATEFULLY INSCRIBED BY

ITS FIRST BISHOP.

A SERMON.

“The seal of mine Apostleship are ye in the Lord.”—
1 Cor. ix. 2.

ALLUSION is here made to the method in which any important covenant or agreement is usually ratified. The most solemn confirmation is the seal, which is universally accepted as the sure pledge of the validity and genuineness of the document, to which it is affixed. And this figure, borrowed from earthly transactions between man and man, is often employed in Scripture to illustrate spiritual and heavenly truth.

It is thus employed regarding God the Father, revealing a way of salvation to the creature, sending His only begotten Son, as the appointed Mediator, the accredited messenger of the covenant, with tokens of His divine authority, “Him

hath God the Father sealed." It is employed regarding the believer, accepting the message, resting on it, and declaring it to be the sure refuge of his soul; when thus believing and receiving the testimony, "he sets to his seal that God is true." It is applied beyond this to that inward token of his adopting love, which God bestows upon all his true children, as the pledge and earnest of the full inheritance prepared for them above: "In whom after ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of your inheritance." And, to quote but one other passage, it is used by the Apostle, when he would sum up the whole of religion in few words. When wishing to prove that religion is no vain and shadowy thing, as the world would have it—that the doubts of the sceptic, the life of the ungodly professor, do not affect the eternal truth of God; "nevertheless," the Apostle says—notwithstanding any such cavils—"the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." As in the foundation of an earthly building is often deposited a stone engraven with the name of the builder, and the purpose of the erection, so of the spiritual temple, the great Builder is God, and His design is to gather together "a chosen generation, a royal

priesthood, an holy nation, a peculiar people.” * Or, to view it perhaps in a simpler light, as a seal often bears on its sides a twofold inscription, yet one only obvious to the eye, so of the divine foundation the broad seal is sure—hidden and concealed from the eye is the Lord’s secret knowledge of His people, but evident to all, and clearly legible is that personal holiness, which is the reflected image of the Creator, the only authentic and indisputable proof of a genuine work of grace in the soul.

Such, then, is the figure used by the Apostle, in reference to the Corinthian converts. If any questioned or disparaged his authority, his answer was at hand and ready, he could invite them to look around, and behold sufficient proof and evidence that his commission was from heaven. He could appeal to many souls, as his work in the Lord, or, in other words, as the seals of his apostleship : “ They were to him what the king’s seal is to the ambassador ; signs that he speaks not for himself, but for the king, his master.” †

Now, in contemplating apostolic labour, we may surely view it under a twofold aspect. We may, on the one hand, consider St. Paul as sending forth others to preach the word, com-

* See Parkhurst, and Doddridge in loc.

† Abp. Sumner’s Commentary.

mitting the good treasure into their hands, and beseeching them not to neglect the gift that is in them, but to make full proof of their ministry. He finds one at Lystra, another at Antioch, others at Philippi or at Rome, and when he sees the work of grace advancing within them, and that from energy, from zeal for souls and general ability, they seem fitted for the work, then he sets them apart as chosen instruments, and ordains them to the ministry of the word. Over such how unfeignedly would he rejoice,—his own sons in the faith, his fellow-workers and fellow-helpers,—and, as he heard of their success in winning souls, he would say, “The seal of mine Apostleship are ye.” But, on the other hand, we may contemplate him looking upon those, to whom he had himself preached the message of life, and to whose souls that message had been blessed, dwelling on such as the signs and tokens of his ministry. Of such he would say, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel.”

In such a double application, I propose to consider the words. In reference to those about to be ordained this morning by the solemn imposition of hands, I would humbly say, “The seal of mine Apostleship are these,” and then, enlarging the field of view, summoning before the eye those

gathered in by our preaching, by yours, my reverend brethren, or to be gathered in by those sent forth by us, even after I may be called hence by death, I would invite you to say with me, "The seal of our Apostleship are ye." In the former case, we have St. Paul in his special apostolic office, rejoicing over faithful men, to whom he intrusts the preaching of the word; in the other, we have him in his general ministerial office, delighting, as every minister of God may do, in the conversion of souls, to be to him at the last day, for his "joy and crown of rejoicing."

Allow then your thoughts, my beloved brethren, to dwell on those about to be presented to me, and now soliciting by my lips an interest in your fervent prayers. They surely, in their distinctive and peculiar circumstances, afford proof of the reality and character of that Apostleship, to which, unworthy as I am of the least of his mercies, the providence of God hath called me.

One of them appears before me, already well-known and beloved by you all. * For it is a part of the wisdom of our Church, in conformity with scriptural rule and apostolic example, to demand of her clergy a season of trial and probation, ere she promote them to the fullest exercise of ministerial authority. The same individual therefore who, as on this day last year, was in the pre-

* The Rev. J. Chapman, of the Middle Church.

sence of many of you admitted to the lower order of the ministry, stands before me to-day, in order to obtain the highest authority which we can bestow. You have fully known, Brethren, his "conversation and manner of life and doctrine;" and opportunity has been publicly afforded you, and one other opportunity is afforded you to-day, of declaring, if you know ought against him. In the absence of this, we are justified in supposing that he comes with "a good report of them that are without," that he carries with him your good wishes, and that you are here therefore, not as uninterested spectators, but to join your hearty and effectual prayers as for one, whose profiting already appeareth to all.

Now he, brethren, carries my thoughts backwards, and connects me with a late beloved flock,* over which I had only been recently placed, when summoned by God to the spiritual oversight of this diocese. Having laboured with me in a subordinate sphere, he gladly and cheerfully consented to share my trials and difficulties, and to be associated with me once more, promoted to the blessed work of the ministry. To him, therefore, I would say, You connect me with the scenes of home, and my last charge there. You connect me also with that parochial

* All Saints Church, Derby, in which parish Mr. Chapman was Scripture Reader.

charge, as I may call it, in which God has strengthened you to labour during the past year affectionately and earnestly, and, as I trust the last day will show, successfully. You have the hearts of your people, I am well assured, and you are breaking to them the bread of life. God is fulfilling to you His own promises, that His word shall take effect, and in some, over whose death-beds you have watched and prayed during the last twelve months, you have, unless human judgment be mistaken, some seals—some jewels to be placed hereafter in your Saviour's crown. If then I felt confidence and pleasure in setting you apart to the first order of the ministry, how much is that confidence increased after a year's experience of your zeal and energy,—after repeated personal observation of the success of your ministerial labour! When I see you, I think of the land whence we came together; I am reminded that my commission and apostleship are derived from that country, whose is the high privilege to send the Gospel to the remotest nations of the earth.

But another on this occasion claims our sympathy, although a comparative stranger.* He would lead my thoughts into a very different channel, and call upon me to reflect that, though sent out to this far distant spot, it is not

* The Rev. W. H. Taylor late of Spaniard's Bay, Newfoundland, now of St. James's District, Assiniboine.

to a solitary, an isolated diocese, that I have come; that this is but one of the dioceses of British North America,—that a close link ought to bind together,—one spirit animate the whole body. He comes to us to-day from Newfoundland, bringing, according to early custom, “letters of commendation” * from him whom God has placed over that portion of His Church. This ought to bring us into close and intimate connexion with our brethren there. Long has been his journey to reach this remote quarter. On his way he has passed through those States which owe their origin to our common mother, he has seen something of that Church, which may be termed the daughter of the Church of England, and which is now stretching her roots far and wide. He has brought letters from many of those labouring in that country; so with them too intercourse is opened and friendship commenced; for what prevents a living friendship between those, who have never seen each other in the flesh? †

* Ἐπιστολαὶ συστατικαί, 2 Cor. iii. 1. See Bingham’s Antiquities, Book II., chap. iv., sec. 5.

† I think it but due here to acknowledge the kindness with which Mr. Taylor was brought on his way hither, especially by the Rev. E. G. Gear, Chaplain at Fort Snelling. Through him I received at that time various papers and documents bearing on the Church of the United States, and, only two days before the delivery of this Sermon, I received through the same channel letters and charges from four bishops of the American Church.

To him then would I turn and address myself. 'We will welcome you this day in the name of the Lord, and bid you God speed. A district in this portion of the Lord's vineyard will be placed under your immediate pastoral superintendence,—indeed in it you have already extended the ministrations of the Church to those who were but seldom able to worship with us in the sanctuary. Your labour will be among those who have left their homes and settled here; among some, who have fought in the service of their country and are now fixed with their families around them in habitations of their own. They will be your settled charge, and in labouring there, you may perhaps do something for the poor Indians who encamp among them, unwilling to remove far from the graves of their fathers.* Only be ready to seize any openings which may present themselves; and remember that the charge this day committed to you is, "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.' "†

* There is in that quarter an Indian burying-ground. After I had written the above, an Indian encamped thereabouts, willing to build and settle, said to me it must be in that direction, as his father's grave was there.

† Ordination Service.

A third, however, presents himself, one who will make this day remarkable in the history of the Church in Rupert's Land. He will call me off from the thought of the home I have left, to this, the home and country of my adoption. Elsewhere one might forget the mighty and ennobling thought of the number of the redeemed people of God,—one might forget the extent of the land to be subdued. But Christ reminds us, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice." The Redeemer has sounded this in the ears of many, and raised up those who, when His voice has been heard saying, "Whom shall I send, and who will go for us?" have humbly and tremblingly replied, "Here am I, send me." The sight then of him before me, the duty and privilege to which I am now called in connexion with him, would prove that Christ is gathering out His sheep even here. The few sheep in the wilderness, the little bands of Indians scattered over the surface of this mighty land, are not unnoticed by the Saviour. The same Redeemer who beholds the masses of the dense population with which the mother-land teems, regards also with pity and compassion the remnants it may be of a once larger population thinly scattered over the wilds of the West, and He has, we trust, purposes of mercy, days of brightness

yet in store for them.* This day is an earnest of better things. One from among them is now before you, already blessed in turning many of his countrymen to righteousness; † and surely he has thereby “purchased to himself a good degree and great boldness in the faith that is in Christ Jesus.” Is he not then a seal of mine Apostleship, if not only believers are raised up, but ministers from among them? If the other cases prove that I am sent from the Church of my home,—that I am linked with the Church in other dioceses—surely he will prove that I am sent to the Indians in Rupert’s Land. “If I be not an Apostle to others, yet doubtless I am to you,” my Indian brethren; for from among yourselves one stands forth to say, “Send me as a herald to my own

* The gradual melting away of the Indian tribes is we fear too true: how blessed then if, as Europeans advance, they can hold up among them the true lamp of life, and transmit it to all future generations!

Augescunt aliæ gentes, aliæ minuuntur;
Inque brevi spatio mutantur secla animantum,
Et, quasi cursores, vitæ lampada tradunt.

Lucret. II. 76.

† Mr. Henry Budd, who as catechist prepared the way for the Missionary Station at Cumberland. He was first sent thither in 1840, and Mr. Smithurst, on his visit to the Station in 1842, found no less than eighty-five candidates for baptism. Since the arrival of the Rev. James Hunter in 1844, Mr. Budd has been laboriously occupied there with his duties as schoolmaster and catechist.

kinsmen according to the flesh, send me to beseech them in Christ's name, Be ye reconciled to God."

Is there not here then proof in the sight of men, and we trust to the joy of angels, that a living branch of the Church of Christ is planted in Rupert's Land,—that Indians partake of "the root and fatness of the good olive tree?" Is there not proof that the prayer of the first minister of God who visited this land is now answered? You, my beloved brother, (for surely to-day we ought to recount the way by which God has led and guided you,) can remember the day when the hand of God found you, thirty years ago, a child engaged at the time in your boyish sport. God's servant asked you to follow him, God made your youthful heart willing; but it cost your mother a heavy pang to part with you. She lives, however, to see this day, and surely has reason to rejoice in the sacrifice which she then made.* The first prayer taught you and your companion is recorded by that clergyman who from that hour took and trained you. "Great Father, bless me,

* Mrs. Budd is now very aged, and remembers, though indistinctly, the taking of York Factory by the French, under La Prouse, in 1782. She understands very little of English; how great then her gratification in hearing her son explain in her own tongue the plan of salvation! To carry this message to others, she is willing to give him up with little expectation of ever seeing him again on earth.

through Jesus Christ." Such were the simple words in which he first taught you to approach the throne of Grace, and after mentioning them, he adds his own fervent petition, "May a gracious God hear their cry, and raise them up as heralds of His salvation in this benighted part of the world."*

To-day God has answered this prayer. The lips which uttered the petition, and taught you the prayer, are now sealed in death. Of the two then committed to his charge, one is in active secular employment in the country at this moment, and you are here, about to dedicate yourself solemnly to the service of the sanctuary. The respected clergyman whose name you bear, whose kindness you have long experienced, and who affectionately writes to you as a father to a son,—he, I trust, still survives, and glad will he be to hear, in his declining years, that his name will now be associated with the first minister of native birth in this land.† Is there not proof then here that God hears and answers prayer; that "the bread cast upon the waters is found, though after many days?" The petition was uttered before any Church was yet raised to the glory of God in this country, before the voice of any minister had been heard in this settlement, and

* See the Journal of Rev. J. West, p. 16.

† See Appendix, No. I.

now our eyes behold the fulfilment of it under circumstances which ought to fill every heart and mouth with praise.

“Go forth then, accompanied as you will be by the prayers of many on your behalf. Gladly would I have kept you here to minister by my side, and assist me in intercourse with the Indians around. Many would wish to retain you here,* no one more so than myself; but I know the wants of that spot to which you go. I know the desires of your countrymen there for the word of life. Go then to your brethren, and may the Spirit of the Lord go with you. Plead with them in your Saviour’s name affectionately and earnestly; bear with them patiently; place before them the joy of heaven, and the narrow path which leads to it; depict the terrors of hell, and the broad way which conducts thither. Dwell upon the constraining love of Christ in pitying lost souls; dwell on the Spirit’s quickening power in renewing sin-stained hearts. Say to them, when yearning for their eternal salvation, My heart’s desire and prayer to God is, that you might be saved. I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh. Expect trials, for Satan will be very active, and your countrymen still in the chains of heathenism will employ every

* See Appendix, No. II.

agency against you ; but take unto you the whole armour of God, watch in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." *

But we must not limit our view to the ministering servants of God. They may indeed naturally occupy much of our thoughts this day, when, in many a cathedral at home, a large band of priests and deacons are being sent forth, and when in many a colonial diocese, as here, a few labourers are being set apart to gather in the fruit of fields, already white unto the harvest. If however we rejoice over those ordained as seals ; if I can feel the humble confidence that those before me are indeed men of God, men of faith and prayer, I would regard them as means to an end, and would seek to realise in my own mind, and to impress upon yours, the mighty consequences which may result, under the blessing of God, from their ministerial labours.

Let us view then the Apostle, not no was sending forth ministers of the word, but as himself the unwearied preacher,—the highest pattern for us all, my reverend brethren. Contemplate him receiving the call of God on his way to Damascus, with that call renewed to him by the lips of Ananias, and then afterwards solemnly commissioned by God, when kneeling and praying in the

* See Appendix, No. III.

courts of His holy temple, as you have heard in this morning's service *; there told that Jerusalem was not to be his appointed sphere, but that to proclaim salvation to the Gentile world he was now "the chosen vessel." From that hour how mighty the Apostle in the power of the Spirit! To pass over those in Asia, at Antioch and Ephesus, at Lystra and Derbe, and to take only those in Europe, when the vision of the Macedonian man invited him to cross the narrow boundary, saying, "Come over and help us,"—how many seals! How many at Philippi, "in the pure and lovely Church," † which he planted there. How many among the Scripture-loving disciples at Berea—how many among those whom the Apostle so tenderly cherished, as a "nurse doth her children," at Thessalonica—how many even in profligate and luxurious Corinth! And where then is the secret of his strength? Is it not in the full persuasion that an obligation from heaven was binding on his soul; is it not given in the chapter of our text, where he says, "Necessity is laid upon me, yea, woe is unto me if I preach not the gospel?" Was it not that deep distrust of self which led him to labour unremittingly, "lest, having preached to

* Acts xxii. 21. See Stanley's *Sermons on the Apostolic Age*, p. 177.

† For the expression see Tate's *Horæ Paulinæ*, p. 32.

others, he himself should be a castaway?" Was it not in this, combined with that firm dependence on God, which led him to anticipate fresh triumphs in every fresh field, and not to rest until God had graciously given him some seals, some crowns of rejoicing?

And where then is the apostolic office in action and vigorous exercise at the present time? When churches are multiplied, when believers are strengthened and built up, when communicants increase and sabbaths are highly prized: a savour of holiness is then diffused around, and many are led to say, "We will go with you, for we have seen that God is with you." And if the Apostleship be a missionary one, then must we add,—when unbelievers are led to throw away their arms of rebellion, and "falling down begin to worship God, and own that God is with us of a truth."

How blessed when the work and word of God so advance and flourish! Not that we are to value ministerial labour by its success; not that we can calculate that a given amount of energy will produce a certain effect, nor infer necessarily, from want of success, that there must be ministerial unfaithfulness.* With God, brethren,

* If God suffers even a holy pastor not presently to see the fruits of his labours, it is to convince him that the success of his labours belongs to God; and he ought to humble him-

is the residue of the Spirit, and the Spirit alone can breathe upon the slain that they may live. But though He may keep the soul long waiting, seldom does He withhold a blessing in the end, when there is fervent faith and prayer. And I cannot but think that, if we felt more of St. Paul's yearning for souls, more of a similar blessing would rest upon our labours.

For it has been well observed, that the Apostle's test is one applicable to every succeeding age. The ministers of God may not now "see revelations, nor work miracles, nor hear a voice from heaven calling to them, but all may have this seal, a people converted to God." * When they see the sinner reclaimed, the ungodly changed and renewed, the man of the world become the devoted servant of God, the man of pleasure become a man of prayer, they behold the same sight which gladdened the Apostle's heart, and they ought to thank God with him and say, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." When they see that what they preach is copied in the life, the holiness which they enjoin transferred into the daily conversation ;—yea, that the faith and de-

self, and pray much, and fear lest the fault should be in himself.—*Bishop Wilson, Sacra Privata*, p. 103.

* Abp. Sumner's Commentary.

votedness of some of their people almost outrun their own descriptions of the believer's course, the case is surely plain; looking on such, no language can be more suitable than the Apostle's, when he says, "Ye are our epistles written in our hearts, known and read of all men; ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart."

And what bond, brethren, can be closer than that which binds the minister of God to his spiritual children, what consciousness more ennobling than the thought that one has been blessed to a single soul! There is a satisfaction in benefiting a fellow creature for time, relieving present want and misery, and diffusing even temporary comfort. But to feel the assurance, "Thou owest unto me thine own self besides;" to be instrumental in directing one perishing sinner to the cross of Christ, and to look forward to meeting him a ransomed saint, and joining with him in the praises of the Lamb that was slain for ever and ever,—what joy can compare with this? It is to multiply such joy that we send forth labourers this day; and, brethren, "our joy is the joy of you all;" for hereunto we labour, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

In conclusion, let me beseech you, my beloved brethren about to be ordained, to take heed to yourselves and to your doctrine, that you may both save yourselves and them that hear you. Very great is the responsibility of the office which you undertake. "Fearful it is," as has been powerfully said, "to be a man, as to man alone attaches responsibility. More fearful to be a minister, to have intrusted to us not our own welfare only but the welfare of others also. How fearful then to be a man and minister, and to be ministers as well as men for life, to have upon us a commission which can never be revoked." But heavy as is the responsibility of ministers, correspondingly great are their comforts and enjoyments. To be occupied with heaven more than with earth, to be messengers of peace and reconciliation, to be sons of comfort to a sorrowing world, this is your blessed calling. It is yours, to quote again the words of the same living prelate, "to bind up with balm from Calvary, the wounds that have been opened at the foot of Sinai." Preach then the law in its divine holiness and spirituality; preach it in its condemning power, until you bring the sinner as a lowly suppliant to the foot of the Redeemer's cross. Make Christ and Him crucified, the centre of your preaching,—Christ "made unto us wisdom, and righteousness and sanctification, and redemption." And then raise

thereupon the superstructure of a holy and devoted life; proclaim in the ears of all that vital religion consists in regaining the image of God now, to prepare us for His presence hereafter.

Let your standard be a high one; and that it may prove effectual, be yourselves examples of the flock, and "never forget that he who would be a blessing to others, is to begin by winning spiritual blessings for himself." *

And let me affectionately ask you all, brethren, whom I see here assembled from many different congregations, to pray for us. You behold to-day all the clergy of this infant diocese, save two, who are too distant to allow of their attendance. With one united voice we beseech you, pray for us; we cast ourselves on your prayers; our dependence is on them; our work thrives in exact proportion to them. "We live, if ye stand fast in the Lord." Pray for us, that an increased blessing may rest upon our work; pray for us all, but especially for those about to be set apart to the ministry. There will be during the service an interval of still and solemn silence, when they will be commended to your secret supplications. May every soul here present send up then the earnest and heartfelt

* For the three passages here quoted, I am indebted to an excellent Charge, by Bishop Potter, of Pennsylvania, 1849, on the Ministerial Office; it is followed up by an admirable one, 1850, on the Method and Manner of Ministerial Study.

petition that they may go forth in the power of the Spirit, and may be “as workmen that need not to be ashamed, rightly dividing the word of truth.”

Nor imagine that it is for our own sakes that we make this demand. We have spoken of ministerial seals: what are these seals but your souls? The question for your own hearts is,—Am I yet sealed with the Holy Spirit of promise? Am I among the sealed ones of God? Until their number be completed, the voice from heaven withholds the destroying angels saying, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” May God include us all in this happy number, while time and opportunity are yet vouchsafed: that when minister and people stand before the throne, “we may be your rejoicing, even as ye also shall be our’s, in the day of the Lord Jesus.”

APPENDIX.

No. I.

THE aged clergyman referred to is the Rev. Henry Budd, of White Roothing, Essex. Mr. West having been his Curate before leaving England, gave his young charge at baptism the name of Henry Budd. In the baptismal Register it stands thus :—" July 21, 1822. Henry Budd, an Indian boy, about ten years of age, taught in the Missionary school, and now capable of reading the New Testament, and repeating the Church of England Catechism correctly. (Signed) JOHN WEST."

To bear out what I have said of the interest which this aged servant of God has ever since taken in him thus named after him, I cannot deny myself the pleasure of quoting from his last beautiful and touching letter, and I hope I am not guilty of any breach of confidence in so doing.

White Roothing, Essex, April 25, 1850.

MY DEAR HENRY BUDD,

I cannot suffer another year, (it may be my last,) to elapse without thanking you for your kind and affectionate letter of last year, and sending you another back,

as a memorial of affection to you. By this time probably you are a preacher of the everlasting Gospel, and may you be able to say with my dear brother lately departed, at 77 years of age, "I thank God that the object of my sermons has ever been to bring sinners to Christ." I am now very old, about 77 years, and our God has mercifully given me two hints of late, that my time of departure is at hand ; I have been suddenly deprived of one of my senses, and dear Bickersteth, who used to call me his father, is just gone before me. I cannot last long, but God has given me to see a wonderful day, in which the day-spring from on high has visited us, and we have seen about fourteen Bishops sent out to our colonies, to bless the churches there established. God Almighty be praised! and one sent out to call you, I trust, into the ministry. I rejoice greatly in that event, and am sorry that my age and absence prevented my giving and receiving his blessing before he left. May he and his fellow Bishops be a rich blessing to the colonies, and the Lord give the word that great may be the company of the preachers.

Perhaps this may be my last, as I am nearly the eldest of my day. I have been honoured with the ministry of our Saviour now nearly fifty-three years : God help me and receive my poor exertions, and forgive me for my dear Saviour's sake, in whom alone I desire to be found and to be complete in Him. May God bless you and your wife and children, and your Bishop, and bind us all up in the bundle of life for his dear Son's sake ; so prays, my dear Henry Budd,

Your affectionate father,

HENRY BUDD.

No. II.

As a proof of the feeling entertained towards Mr. Budd by his brethren in the settlement, I may give the following address presented to him at the close of his last sermon, the day before he left the Red River, Jan. 5th, 1851.

REV. SIR,

We, your countrymen and friends, sincerely congratulating you as well on your present promotion as on the prospects which lie before you; and feeling anxious to express our sympathy on your behalf, cannot allow you to depart from us, now that you are about to enter into a field assigned to you as your ministerial charge, without accompanying you with some token of the sincerity of our feelings and good wishes.

We feel indeed that our offerings are but small when contrasted with the noble character of the cause to which we contribute our mite, and when compared with the vastness of the field in which you are called to labour. Humbly trusting however that He, who did not overlook the "two mites," will be pleased to vouchsafe His blessing upon our humble efforts, we beg you, in His name to accept the following contributions, specially for your station of missionary labour. And should they tend in the least to aid and facilitate your labours, in endeavouring to ameliorate the present wretched condition of our poor and benighted brethren, we shall feel ourselves more than amply rewarded.

With these we would add our humble but earnest prayers for you and your family for your safety and for

your success, and for better and brighter days to all around you.

Here follow the signatures, with their promised offerings of grain, clothing, and money, for his new station.

No. III.

The ordination of the first native minister in Rupert's Land may recall to many the history of Eleazar Williams among the Oneidas. A sketch of it may be found in the history of the American Church, by Dr. Wilberforce, Bishop of Oxford, pp. 348—360. It is there characterized as "full of that romance by which Indian life is so frequently distinguished." The account of his ordination is thus given in a Memoir of Bishop Hobart, published at New York, 1831, a book, I believe, now scarce.

"When the Bishop visited this interesting tribe of Aborigines (the Oneidas) in the year 1826, he confirmed twenty-five of their number, and admitted their first lay-reader, Mr. Williams, to Deacons' Orders. In a discourse to them, fraught with spiritual tenderness, the Bishop, at every pause for the interpreter, called the assembled group 'My children.' After the Ordination service, several of the chiefs advanced, each placed his right hand on the right shoulder of the chief before him, the right hand of the foremost resting on the right shoulder of their minister. It was their characteristic and expressive sign of concord. A petition was then made to their 'Right Reverend Father' by a party of the natives, about to remove to the far distant region of Green-Bay; and they desired, with a grateful sense of

‘the blessings of’ his ‘watchful providence,’ that he would extend to their remote region his paternal care. The touching answer given to this solicitation, and the Bishop’s glowing language to the duly ordained Indian Herald of the Cross, will occupy some of the most attractive pages in the mission-history of the New World.”

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CHILDREN INSTEAD OF FATHERS:

A CHRISTMAS

ORDINATION SERMON.

CHILDREN INSTEAD OF FATHERS:

A CHRISTMAS

Ordination Sermon,

PREACHED AT

ST. JOHN'S CHURCH, RED RIVER,

On Sunday, December 25, 1853.

BY

DAVID ANDERSON, D.D.,

LORD BISHOP OF RUPERT'S LAND.

LONDON:
THOMAS HATCHARD, 187, PICCADILLY.
1854.

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LONDON :

G. J. PALMER, SAVOY STREET, STRAND.

TO HIS GRACE

THE ARCHBISHOP OF CANTERBURY.

MY DEAR LORD ARCHBISHOP,

INDEBTED to your Grace's good opinion for the position which I hold, I am anxious at once to express my deep sense of personal obligation, and also to give the fullest information of the growth of our Church in this remote diocese. There are, indeed, few duties which I am called upon to perform in which I am not in some way reminded of your Grace. In ordaining, I cannot but think of the seasons at which I was myself ordained deacon and priest by your Grace, and of the paternal counsel which, along with many others, I received on those occasions. In preparing my Triennial Charge I as

naturally revert to those well-weighed words of wisdom to which I was accustomed to listen when one of your Grace's clergy in the diocese of Chester. And in reviewing my present responsibilities, I often endeavour to realise the solemn scene when, in the Cathedral Church of Canterbury, I was consecrated by your Grace for the distant West, and a beloved brother sent forth at the same time to the farthest East.

In the composition of this Sermon, I have availed myself of your Grace's words, written and delivered many years ago, before your elevation to that Bench of which for nearly thirty years you have been so bright an ornament. I met with them for the first time when visiting our most solitary station in the north last summer, and they have dwelt upon my mind ever since. They were heard with delight by all when quoted, and especially by those engaged in the work of the ministry, who could best feel their truth and beauty.

The Sermon possesses nothing in itself to re-

commend it ; the circumstances and associations of the moment gave it an interest, and led perhaps to the request from many that it should be published. Such as it is, I humbly present it to your Grace, in token of personal gratitude and unfeigned esteem. That God may long preserve a life so valuable to the Church of Christ, that He may yet enable you to plant many more churches in the remotest dependencies of Britain, and that children instead of fathers may be raised up in each and all of them, is the earnest and heart-felt prayer of

Your Grace's devoted and humble servant,

DAVID RUPERT'S LAND.

St. John's, Red River,
January 2, 1854.

Hunc Psalmum sicut vobiscum cum exultatione cantavimus, ita nobiscum cum adtensione consideretis peto. Cantatur enim de sanctis nuptiis, de sponso et sponsa, de rege et plebe, de Salvatore et de his qui salvandi sunt.

S. AUGUSTIN. in Psalm. Sermo ad Pleb. Carthag.

A SERMON.

“Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.”—Ps. xlv. 16.

THE wise men of the East brought, we are informed, their choicest offerings to the infant Saviour soon after His birth, their gold, and frankincense, and myrrh. We, too, on this joyful morning, would seek to bring our gifts, yet not any offering of earthly treasure, but that which is richer by far, to use the words of India's apostolic prelate,* “the heart's adoration.” In order, however, that this adoration may not pass away in mere feeling and excitement, it must be fed and cherished by something which may sustain the flame. This, then, our Church would do, not by any appeal to the senses, not by the exhibition to

* Bishop Heber, Hymn for the Epiphany.

the eye of the great “mystery of godliness, God manifest in the flesh,” but by the presentation of truth to the mind, combining those heavenly rays scattered over the volume of God, so that they may all unite in reflecting the glory of the Saviour.

Now, if ever our Church seemed guided by the Spirit of God, in making choice of portions of His blessed word, adapted to any of our greater festivals, this special wisdom can be traced in the selection for this day. I hope it has produced its effect upon some of us, while the passages fell upon the ear, and, familiar as they have been to us from childhood, I hope they appeared as sweet, as cheering and heavenly as ever before. And yet, to glance at them again may not be without use, to keep alive the flame, and to make it burn more intensely where it already exists; and in the case of others to lead them to feel that God, even His glory, was in the midst of them, and they knew it not.

To take the selection of the Psalms,* that manual of devotion of the saints of old and the saints under the Gospel; in the first, we have the Sun of righteousness, glorious in His works and outward manifestation, yet more glorious as there described in His word. In the second, we have the warrior King, the mighty Conqueror; and,

* Ps. xix., xlv., lxxxv.

changing the picture, we have the Bridegroom and the Bride, and in the text the fruit of the royal nuptials, the holy seed raised up in every land. In the third, we have God returning to Jerusalem with mercy, a hymn which we now take up and use with joy, and in which, at a future day, when the veil is taken from his eye, the Jew may unite with us, and cry, "Lord, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin." It is thus prophetic of the union of Jew and Gentile, when they shall sing with one heart and voice, in one fold, under one Shepherd.

The appointed Lessons* would carry us from David's longing anticipations, when "the Spirit of the Lord spake by him, and His word was in his tongue," to the strains of the evangelical prophet. Seven hundred years beforehand Isaiah beholds in prophetic vision the dawn of the light; he sees it arise on the people walking in darkness, and dwelling in the land of the shadow of death. He seems almost to approach the cradle, and to gaze upon the babe, and to hail Him as Judah's long expected hope, as he bursts out, "Unto us a child is born, unto us a son is given," and then he would crown Him with many crowns,

* Is. ix. to v. 8; St. Luke ii. to v. 15.

and spread over Him names of dignity and honour, rising one above the other, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Such is the sublime attestation of the prophet, claiming for the babe, born for us in the lowly manger, wisdom, and power, and deity, and a reign of peace. The second Lesson takes us to the very scene, marks out the events in the history of the world which carried Joseph and Mary from Nazareth to Bethlehem, and places us by the manger, that our eyes may behold the holy child as an infant of days. But while we gaze, with rapid transition it introduces us to the angelic choir, the heavens are opened over the heads of the watching shepherds, and something of the excellent glory shines round about them, and first it may be Gabriel, who declared beforehand the times to Daniel, and who had appeared to Zacharias when ministering in his course in the temple, and again to Mary herself; he, we may imagine, is selected to make also to them the glad announcement, "Behold, I bring you good tidings of great joy, which shall be to all people." And then suddenly he is joined by a multitude of the heavenly host, and all together raise over Bethlehem's plains the anthem, the echo of which has not yet died away, "Glory to God in the highest, and on earth peace, good will towards men."

And now, brethren, all might seem to be over, but not the least important, not the least beautiful and impressive portion, still remains—a portion which from the Ordination we lose to-day, but without which our sketch would be incomplete. In the Epistle* we have the sublime march of prophecy, treading as it were on the high places of the earth; we have the long period of expectation, the many varied voices, the lengthened note of preparation, and then the one voice as of the well-beloved.† In solemnity few passages of Scripture surpass it. “God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son,” and the very word suggests other glorious attributes, that if Son, He is also the Heir, the Creator and Preserver of all things, the Brightness of the Father’s glory, and the express Image of His person, the object of worship on earth, and among the angels of heaven. And in the Gospel one passes yet higher still, and beholds the Saviour before prophecy had uttered a voice, before the earth or the world was. The eagle-eyed Apostle

* The Epistle, Heb. i. 1—12. The Gospel, St. John i. 1—14.

† See Davison on Prophecy, and the remarkable saying of Bossuet, “Dieu donna à la majesté de son Fils, de faire taire les prophètes durant tout ce temps, pour tenir son peuple en attente de celui, qui devait être l’accomplissement de tous leurs oracles.”—*Histoire Universelle*.

takes us into the past eternity, to view Him who is from everlasting to everlasting. "In the beginning was the Word, and the Word was with God, and the Word was God," and then tracing Him downwards we see Him as Life, as Light, as the Light shining in darkness, yet shining full of comfort on some hearts, those who can say, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

Such, my beloved brethren, is the light which our Church casts around the infant Saviour, a light brighter far than any earthly glare or splendour, the light of the Spirit which shines inward,* and which will ever carry us the nearest to Him, who dwells in the light which no man can approach unto. Reflect, then, on these united passages, and do not dismiss them from your minds; carry them with you to that feast of love to which you are invited, and so shall your eyes behold something of the King in His beauty.

From the whole, we have selected the verse of the text, as that one which may perhaps best combine our double subject, uniting that of the Ordination with the glad tidings of the day. As it is not often that this festival falls on a Sunday,

* Milton's prayer :—

" So much the rather thou, Celestial Light,
Shine inward," &c

Par. Lost, Book iii.

we thought it the more likely to render it a day of joyful remembrance throughout our lives, to make it also our day of Ordination, delaying the latter a week beyond the usual and prescribed time. And we have, for the same reason, invited those of other congregations to join us, and would only pray that the Holy Spirit might be present in the abundance of His gifts; that He might be imparted in His fulness to those on whom are about to be laid a weightier responsibility and trust; yea, that He might be graciously given to all, and so reveal to us the Saviour that we may discern Him in His birth,* discern Him in His word, discern Him at His table, and may feel our hearts burn within us while He talks with us in our pilgrimage, and opens to us the Scriptures.

Now the words of the text predict clearly a mighty spread of the Gospel, a great addition to the number of God's people. They are addressed to the Bride, who is to forget her own people, and her father's house, and to be joined in everlasting espousals to the heavenly Bridegroom. The progeny, it is declared, will be far more numerous than the long line of ancestors in which she gloried, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all lands."

* See the beautiful passage of St. Augustine, "*Pulcher Deus, Verbum apud Deum . . . pulcher natus infans Verbum . . . pulcher in sepulcro, pulcher in cælo.*"

The call, then, of the Gentile Church, its difference from the Jewish in extent and universality seems here to be plainly prefigured. Very limited was the Jewish Church even in its widest influence. In Egypt the children of Israel may have left behind some traces of the knowledge of the true God. In Arabia some light may have lingered, some seeds of promise may have been scattered over the land, and the hope of a bright Morning Star may thus have been kept alive. In Babylon and the surrounding region prophecy may have exerted some power, and those of the captivity who never returned may have treasured up some recollection of the appointed weeks. At Rome, too, and other large cities, to prepare the way of the Lord, there were at the period of the Advent Jews carried abroad by the spirit of gain and adventure. But still the people were solitary: "they dwelt alone, and were not numbered among the nations." How different the prospect unfolded in the words before us, which declare that her children shall reign in all lands! There is no limit in them, nor is there in the announcement of the angel, when he brings the good tidings of great joy, and speaks of them as extending to all people. And with this had agreed the whole tenor of prophetic song. More, Isaiah had said, were to be "the children of the desolate than the children of the married wife;" more than

“the dew from the womb of the morning will be the dew of thy progeny,”* had been the words of David in a Psalm which the Saviour applies to Himself; that is, “Thy children, begotten to thee through the Gospel, shall exceed in number, as well as brightness and beauty, the spangles of early dew.”† Nor is it a little remarkable that the two fullest prophetic descriptions of the cross, and the agonies of the suffering Saviour, include also the vision of the Redeemer’s countless progeny. The prospect is seen in the distance, relieving the sorrowful picture of one Psalm, “All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee;—a seed shall serve Him.” And in Isaiah, in almost similar words, “He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.” Thus were the heathen to be the inheritance of the Redeemer, when exalted to the right hand of power on the holy hill of Zion, and “the uttermost parts of the earth were to be His possession.”

Hath not God, then, fulfilled His promise, “Instead of thy fathers thou shalt have children, princes in all lands?” Was it not so in the early Church? Was not Peter, the Apostle of the Cir-

* Bishop Lowth’s translation.

† Bishop Horne on Psalm cx.

cumcision, a Jew? was not Paul a Hebrew of the Hebrews, and brought up after the strictest sect of his religion? was not John living and worshipping as a Jew until called by the Redeemer to forsake all and follow Him? But the time had arrived when the things which had been gain to them, those they counted loss for Christ. The Jewish ancestry was to be forgotten, the long line of patriarchs and prophets was to merge in the brighter line of Apostles and Martyrs,* who carried the truth abroad, and watered the seed often with their blood.

So far had it spread even in the lifetime of St. Paul (and how much farther before the death of St. John?) that we find him dwelling on Old Testament prophecy, and so interpreting it, and pointing out its fulfilment to the darkened eyes of his countrymen. He quotes Hosea as unfolding this purpose of God, "I will call them my people which were not my people, and her beloved which was not beloved, and in the place where it was said to them, Ye are not my people, there shall ye be called the children of the living God." He then enters upon the subject, and comments

* This is well expressed in Merrick's poetical version :—

"No more the patriarchs of thy line
In time's long records chief shall shine ;
Thy greater sons, to empire born,
Its future annals shall adorn."

upon it at greater length, and claims for the Gentile a portion in the paternal love and mercy of God, which the Jew would restrict to himself, "The same Lord over all is rich unto all that call upon Him, for whosoever shall call on the name of the Lord shall be saved." Anticipating every possible objection, he himself proposes the question, "Have they not heard?" to which his immediate reply is, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Such, then, was the spread of the Gospel even in Apostolic times. They could thank God who "always caused them to triumph in Christ, and made manifest the savour of his knowledge by them in every place." A seed was raised up from the very bosom of the Jewish Church to propagate salvation to the limits of the then known world.

But, brethren, advance a step, and the founders of the early Church are taken away. As wise master builders they had laid the foundation, some of them cut down, like the first martyr Stephen, by a premature and cruel death; some spared for a longer season, like Paul the aged, and passing through many vicissitudes in many lands; a few, like John, tarrying on earth to more than the usual limit of man's existence, and perhaps ending life in calmness and an atmosphere of holy love. But, having served their day and generation, they

one after another fell asleep, and of them the next race might say, as they gazed upon their empty seats, "Our fathers where are they, and the prophets do they live for ever?" They were removed from the scene of their earthly labours, but in their stead were raised up others to be made princes in all lands. There was one, who as a son with a father had laboured with Paul in the Gospel, and when the great Apostle had finished his course, his own son in the faith was ready to continue the work, and hand down the light. And long after St. John was taken away, the recollection of his words and lessons was treasured up, and was fruitful among the nations. "I can describe," says one, "the very spot in which Polycarp sat and expounded, and his going out and coming in, and the very manner of his life, and the figure of his body, and the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord, how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles and of his doctrine." * Thus writes Irenæus regarding St. John and Polycarp, delighting to treasure up the past in his memory, and to live his youth over again, for, according to his own beautiful expression, "The instructions

* Iren. Epist. ad. Florin., quoted by Milner.

of our childhood grow with our growth, and adhere to us most closely." And where was he proclaiming the tidings of the Gospel? Not, brethren, at Ephesus, or Smyrna, or any of the favoured seats of civilization, but in Gaul. History tells us that "though versed in Grecian literature, he acquired the ruder dialect of Gaul, conformed himself to the rustic manners of an illiterate people, renounced the politeness and elegance of his own country for the love of souls." Such were his labours in life, until after many tortures, he sealed his testimony to the truth by a cruel martyrdom, when the streets of Lyons flowed with blood. And as in Gaul and at Lyons, so among the other nations God carried on His own work, raising up instruments and fitting them for His service. Instead of the early founders a spiritual progeny was raised up to occupy their places, and to extend the boundaries of the Redeemer's kingdom. Nor was this done alone by those who were called to the public ministry: many were those who in private life helped in the Gospel, many who became fellow-workers in the blessed cause. The various providences of God scattered the seed—persecution carried it to fresh regions, and the tide of war and the captive slave became at times the heralds of the Cross. And at last kings were the nursing fathers and queens the nursing mothers of the Church. The counte-

nance of the world was extended to the professors of the Gospel, and although grace might not always touch the heart, yet outward homage and respect were paid to the Christian name. The spiritual seed was multiplied, and believers became centres of light.

Age after age, however, rolled on ; some centuries of darkness intervened, during which little was done for the extension of the kingdom, and Christians regarded but little the stewardship committed to them. And even, after the world awoke from its long sleep, when God unlocked His word, and opened to the view also a new hemisphere, still the efforts were only scanty which were made for other lands. There is something very solemn in the succession of generations, earth changing her tenants, at least those who are occupied in the busy scene, one generation coming and another going, yet the earth abiding the same. And as the earth continues, so does the Church of the living God ; in the darkest ages He has some who do not bow the knee to Baal, even under the veil of a corrupt system, He has still some who rise above it and serve Him acceptably, and He ever knoweth them that are His. But there are special seasons when His arm seems bared, and His own finger appears to lead His people on to fresh triumphs. Such, few would doubt, was the case at the Reformation, but while at that time the

Church was purified, there was no mighty and vigorous effort made to carry to the heathen world the message of salvation. Is not, however, the providential preparation plain in the present century? The desire to spread the Gospel is first enkindled by the Spirit at home, and then, as many rise up filled with zeal and love for souls, the kingdoms open, the most distant are brought near, and man is dispersed over the solitary places of the earth. Has not God appeared to give a fresh charge to His people, Go and occupy the nations; or rather, we might say, has He not given fresh energy in the fulfilment of a long neglected duty? Many were sent forth to plant and to spread; some in the ordinary offices of the ministry, as Marsden and Martyn; some in the higher offices of the Church, as Heber, and Wilson, and Selwyn; some labouring successively in each, as the apostolic Stewart of Quebec, the devoted Corrie of Madras, and Gobat, formerly of Abyssinia, now Bishop of Jerusalem; some have died in the field of their labours, offered on the sacrifice and service of the faith, and their bones, like those of Heber, lie in a foreign soil; others, like Broughton, are permitted to return, and lie buried in the very spot where they may have worshipped in childhood.*

* W. Grant Broughton, D.D., Bishop of Sydney, educated

But wherever their ashes may lie, their seed remains: "A nation of Pagans converted to the faith, another Christian people added to the family of God,"* this, the fruit of the labours of Marsden; the living word in another tongue, that the imperishable seed left by Martyn; a native ministry at Calcutta and Madras, here the proof, at the present hour, that Heber and Corrie neither ran nor laboured in vain. The law of the kingdom was still seen to be the same, "Instead of thy fathers thou shalt have children." If strong in faith and in reliance on the Divine promises, they forsook their home and earthly kindred, God gave them as their recompense a spiritual seed. "They have found the fulfilment of the paradoxical promise, manifold more in this present time. The delightful intercourse of earthly friends has been denied them, but they have enjoyed the presence of God. He has come unto them, and made His abode with them. They have borne the burden and heat of the day, but they have realised the promise, that as their day was, so should their strength be. In the midst of their usefulness,

at the King's School, Canterbury, died in that city while on a visit home, and was interred in the Cathedral there. See the sermon preached the Sunday after by Archdeacon Harrison, "The Church's sons brought back to Her from far."

* The testimony of Bishop Selwyn on his first arrival in New Zealand.

death has intercepted their labours, but their hope has been full of immortality." * And when themselves called away, they have left behind many children to perpetuate the work, and to spread it even more widely.

View, brethren, the promise in what light you will, turn it in each fresh direction, and cheering and comforting thoughts arise out of it, laws pervading the spiritual household and economy of God, deduced from the nearest and closest relationship of the earthly family. Children instead of fathers; the believing parent, father of believing children. Not that grace is always hereditary, not that the parent can claim it as a right from God, not that we always see the chain unbroken, and yet the fault and sin are certainly with man, for the promise is sure, and the charter runs, "Unto you and unto your children," and if pleaded in strong and earnest faith, God will fulfil it to those who humbly trust in Him. "The children of His servants shall continue, and their seed shall stand fast in His sight." Exceptions to this are noted in Scripture for our warning, and are often quoted by the world for our reproach; the count-

* The words are extracted from a passage, giving a beautiful description of the peculiar trials and consolations of missionary life, in a sermon preached before the Church Missionary Society in 1825, by the Rev. J. B. Sumner, now Archbishop of Canterbury.

less examples of the rule are not written in any earthly record, and will only be fully known by the opening of the Lamb's book of life.

Children instead of fathers—here, too, the law of increase, which would hold in measure in the spiritual as in the natural family of God. Take the believing parent, surrounded with children, growing up in the fear of God, and, in another generation, a second or a third, what a seed would there be to replenish the earth! How many the progeny of Jacob when Israel came out of Egypt! how many they who but for sin and the destroyer might, by a short and easy path, have entered into the land of promise! And if through increase of faith the spiritual seed of believers multiplied as the temporal, how glorious the prospect opened up! How soon would the prophecy become history, and “a little one become a thousand, and a small one a strong nation.”

Now views of this description afford us, brethren, humble confidence, and something of a chastened joy, from the recurrence of such seasons as the present. The fathers and founders of our Church are mostly taken from us; one only entitled to the name still remains, and whom that very pre-eminence would mark out as the one best fitted by years and usefulness for the office to which he is to be raised this week.* But their

* The Rev. W. Cockran, now Archdeacon.

children occupy their places; to two of those before me the name applies,—to the one without a figure, to both, I trust, in spiritual meaning. We hope that the day affords some token that the roots of the native Church are deepening in the land. The supply of European labourers must always be fluctuating and uncertain, but should they fail, we look to such as you, my brother,* not to forget your kinsfolk, but to labour for their immortal weal. We want such links between the Indian and ourselves. With the Bible in our hands, and our hearts yearning over their souls, and with the interpreter by our side, we are still powerless, comparatively, to declare the things of our God. The words falter on the lip, the sentences are broken and interrupted. But no such difficulty or backwardness need paralyse your tongue. Trained in our own schools, you are familiar with our thoughts and feelings, and instructed in the compass of Scripture, and familiar, too, with the thoughts and feelings of the Indian, you bring salvation near to him, looking back on the method by which God enlightened your own soul. You can sit in friendly intercourse with them, as I have seen you by the Lake, you can dissipate some of their difficulties, and, in effect, preach Jesus unto them. You can offer up the

* Mr. James Settee, Native Catechist, then to be ordained Deacon.

prayer, as I have often heard you, in words which carry their hearts upward to the throne of God. Our motive in ordaining you would be the felt confidence that you gain influence over the Indian mind, and that you use that influence in endeavouring to lead him to the Saviour. I know that you have sought guidance whence strength alone can come, and that it is in the deep sense of your own insufficiency, "in weakness, and fear, and in much trembling," that you undertake this office; and I would only pray that, while we look to you as our mouth to the Indian, the Most High God may be to you for a mouth and wisdom.

And what a value does the day stamp upon our schools! How little did you imagine when you first trod the opposite creek, that after the lapse of twenty-nine years you would be set apart here to the service of the sanctuary. He who received and welcomed you on arrival, he who placed and taught you in the school, and subsequently baptized you, is long since dead; you are called to honour, but he is not here to know of it,* and, after having laboured for a few short hours in the vineyard, you may meet him above with some saved souls. Of ten baptized with you, when you stood forth to witness a good confession,† only three

* The Rev. D. T. Jones.

† It was then the rule not to baptize any of those taught

survive with yourself. How marvellous will thus be the disclosures of that day, how wonderful the path by which God leads !

And to turn to those to be admitted to the higher orders of the ministry, you too, my brother,* would be a proof of the responsibility connected with the training of the young. Reared in early years in the very school over which God has now placed you, with the recollection that he also who taught you was himself cut down in the vigour of life,† you need no other voice to tell you, that eternity must try our work, and that the best instruction is that which links most closely heavenly wisdom with every branch of earthly knowledge. View, then, those committed to you as children now, but as those who are to be fathers in Israel hereafter, and may many of them be indeed “trees of righteousness, the planting of the Lord, that He may be glorified.” Some will become teachers, a few, it may be, ministers of God; nearly all will be scattered over this wide land; who can calculate the mighty influence to be exerted by them?

Nor is the link wanting to-day as in our Ordination in the school until they could repeat the Catechism, and at least a chapter of Scripture.

* The Rev. Thos. Cockran, B.A., Master of St. John's College School.

† The Rev. J. Macallum.

nation in 1850, to connect us with the sister churches. You, my brother,* left your home and kindred, thinking to labour in Canada in the midst of a crowded population, and with all the comforts of civilized life. When looking to ministerial work there, God called you to depart, and to undertake a toilsome journey, and He has, I hope, cast your lot in the wilderness for good. Your sphere will possess but little of the attractions presented by a favoured congregation at home, but your reward will be as great, may we not say greater, if we preach Christ where He is the most wanted, and build not on another man's foundation. And you will connect us with the mother Church by more than the circumstance of your birth. Your district bears the name of one of her parishes,† into which God would seem to have breathed the spirit of missionary love, and you have the comforting assurance that you have an interest in their prayers, while they so gladly minister to you of their earthly substance.

Having thus noticed the running fulfilment of the words from age to age, and brought them down to our own day, and so near to our own hearts and bosoms, I am anxious that our attention should dwell yet more minutely on the agency by

* The Rev. G. O. Corbett, Colonial Church Society, late of Montreal.

† Headingley, near Leeds.

which God carries on these great designs, and the method in which His counsels are gradually developed.

If it be asked, How is the glorious promise of the text accomplished? We can have no hesitation in saying, chiefly by the word of God. What else would be the weapon of Him who goes forth conquering and to conquer? When it is said in our Psalm, "Gird thy sword upon thy thigh, O most Mighty, and in thy majesty ride prosperously," what shall we pronounce the sword to be but that of the Spirit, which is the word of God, the same which is said by the Apostle to be "living and powerful, and sharper than any two-edged sword?" What are the arrows which it describes as sharp in the heart of the King's enemies, but arrows of conviction,* drawn at a venture, but taken from the true quiver, and piercing so as to lay bare the thoughts and intents of the heart? And so, too, when in our other Psalm the all-prevailing power of the Sun of righteousness is set forth, when He is described as "rejoicing as a strong man to run a race;"

* In preparing this sermon I had forgotten to turn to the four striking sermons of Bishop Horsley on the Psalm. On referring to them since, I find that the Bishop makes the sword and the arrow emblems of one and the same thing, of the word of God, in its different effects, "the word of terror is the sword girt upon the Messiah's thigh; the word of persuasion is the arrow shot from his bow."

when it is said that "His going forth is from the end of the heaven, and his circuit unto the ends of it, and that there is nothing hid from the heat thereof;" of what is it that David would speak? Is not all emblematic of that word of which he subjoins the features and effects, that "law which is perfect, converting the soul, that testimony which is sure, making wise the simple?" Is not that, to use the figure of another of the undoubted Messianic psalms, and another of our Christmas portions,* the rod of Christ's strength which the Lord sends out of Zion, and by which the Redeemer is to rule in the midst of His enemies. The living proof of this we have before our eyes. The nation which most honours the word, God has raised and exalted on high, and made her as queen among the nations. Her language seems destined at this hour to almost an universal sway, and the noblest monument of the language is the translation of God's own word, by which she speaks already to those of almost every country, and kindred, and clime.

Connected, however, with the word, and in subordination to it, we would mention the ministers of God, placing them in the very order which, as we have lately seen, they so beautifully occupy in the Collects for the sacred season through which

* Psalm cx., for Christmas evening.

we have just passed.* For, without limiting and confining the passage, or interpreting the word princes as of ecclesiastical rulers alone, few would deny that the primary application would be to the ministering servants of God. Who are those especially sent forth to bring in the Gentile world, the leaders of the children of God? who are they who receive the charge, as you, my brethren, will this morning, to seek Christ's sheep that are dispersed abroad? who are they of whom the Apostle tells us, that the weapons of their warfare are not carnal, but effectual to the pulling down of strongholds? Are they not the ministers of God? Yes, brethren, theirs is, if we view it soberly and calmly, an engine of mighty power; to address the human soul one day in seven, when the mind is solemnised and somewhat withdrawn from the world, on the day which man connects more with heaven than earth, to have the privilege of access, when the heart is the most tender from affliction or bereavement. They are especially as princes in all lands, for what is all the power of this world compared to sway over the soul? what is victory over the hosts of earth compared to victory, through God aiding us, over Satan, when we are enabled to cast him out from one soul which he held in chains? Oh! may we ever use that power for God's glory and seize the golden opportunities

* Second and third Sundays in Advent.

which it places within our reach ; may we use it as faithful stewards, not “as being lords over God’s heritage, but as being ensamples to the flock.”

By this twofold agency, the word and the ministry, or, in a simpler form, by the ministry of the word, it pleases God to extend the kingdom of grace. The effects and blessed results are churches called out of heathen darkness, and individual souls begotten again unto a lively hope. An allegorical picture of this of exquisite beauty is given us in this Psalm.* The daughter of Tyre approaches with her gift and offering, and in her train there is a band of attendant virgins, all paying honour to the royal Bridegroom. In them we may recognize types and figures of the various Gentile churches, and, as comprised under them, individual souls. The variety of raiment has even been explained to betoken the difference of language and country of the churches, yet though there is variety in outward appearance, there is but one gold, an essential unity of faith and doctrine, a participation of one Spirit.† They are

* Matthew Henry has quaintly but truly said of the Psalm that “it is all over Gospel.”

† As St. Augustine, “*Alia lingua Afra, alia Syra, alia Græca, alia Hebræa, alia illa et illa ; faciunt istæ linguæ varietatem vestis reginæ hujus. Quælibet sit varietas linguarum, unum aurum prædicatur : non diversum aurum, sed varietas de auro. Varietas in linguis, aurum in sententiis.*”

the many churches into which the people of God are divided here below, yet together forming the one Church of the Redeemed, the Bride of the Lamb. With gladness and rejoicing they are brought and enter into the King's palace, the temple of the living God, no longer "strangers and foreigners, they are fellow-citizens with the saints and of the household of God," and in this it is seen that children instead of fathers are raised up to the Church. For the words, we doubt not, admit of this meaning in their most extended signification. They would embrace all who are among the Redeemer's true followers, to whom He gives power to become the sons of God, and who are even now called to be kings and priests, a chosen generation, a royal priesthood. They are the true Israel of God, and by the energy of fervent and importunate prayer, as princes (for the word is the same) they have power with God, and do prevail.

The only additional result, which we can mention, is the personal and growing holiness of believers so united to the Saviour. The Psalm speaks much of the adornment of the Lamb's Bride, the beauty of her clothing, the brilliancy and costliness of the apparel in which she is decked. But the Spirit leaves us not in doubt re-

Such a passage comes peculiarly home to our heart, amid the many tongues of this land.

garding the secret meaning. He would teach expressly, that the true ornaments of the believer must be something more precious than gold of Ophir, something hidden from human eye. The King's daughter is described as all glorious within, as well as arrayed in clothing of wrought gold. Here is that inward purity, which the Spirit can alone create, and in which alone He will deign to dwell, and flowing forth from it, as from a pure fountain, there is that outward holiness which shines in the life, and attracts with magnetic power. Or, perhaps, in even closer accordance with the harmony of Scripture, the former would be the work of the Spirit within, restoring the lost image of God; the latter, the raiment of wrought gold, that which the Redeemer offers to the churches, that which He has wrought out by His obedience and righteousness, and in which He will "present His bride unto Himself a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish."

What, then, my beloved brethren, has the subject taught us, as its grand and leading lessons?

The Redeemer's joy, if I mistake not, over the gathering in of the children of God. There is little betokening joy to the Redeemer Himself in the view of Him presented to us this day. The stable and the manger rather tell us of Him who on earth had not where to lay His head, who came

unto His own and His own received Him not, who emptied Himself of His glory, and became instead a man of sorrows. But while we commemorate His birth, and more and more, as each generation rolls on, we are invited to think of those whom He is not ashamed to call brethren, and of the addition to their ranks, until they shall become the mighty multitude that no man can number in the day of His appearing. Now over such the Redeemer rejoices; "He greatly desires their beauty," to use the very words of the Spirit in this Psalm, because they reflect His glory, and will ere long share His throne, and receive from His own hand their crowns. Nor do we find difference and distinction among those whom the King so delighteth to honour; they are all called to sonship here, to be kings and priests unto God. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit thrones of glory." The souls of all are alike precious in the Redeemer's sight, and His joy is in their rescue from eternal death; this one was dead and is alive again, was lost and is found. Some that were first shall be last, and the last first, and some of the children of the wilderness, brought in at the eleventh hour, may sit very near to Abraham, Isaac, and Jacob, in the kingdom of heaven.

And the subject teaches us also very beautifully the ministerial office and message. What more affecting, and at the same time more elevating, view of our office can be furnished than that it is like that of Eliezer of Damascus of old, to seek a bride for our master, the Lord of heaven and earth? Very touchingly is this brought forward in our own service, where we are enjoined to say to those to be ordained priests, "Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The church and congregation whom you must serve is His spouse and His body." And, again, as if to impress it more deeply upon all, "Consider, therefore, with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ." And if this be our office, have we not here our very message also? Oh! what do we long to say to every son and daughter of Adam, every child of sin and sorrow still in darkness—what but this?—"My heart overfloweth (bubbleth up) with a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." What do we covet for you who are to be sent forth, and for ourselves who minister at God's altar, beyond these two things—a heart full

of redeeming love, and a ready tongue to proclaim its preciousness? If ever we want a theme, we have only to recur to this Psalm, and speak yet once again of the things touching the King. Life will have closed upon us, and our tongues have become feeble and powerless, long before we have exhausted our subject, and fully set forth His glory.

And lastly, brethren, we are all taught that the tie which binds the saved soul to the Redeemer is none other than the marriage covenant or bond, to be consummated and completed only in the world beyond the grave. Listen to it, in the words of God by a prophet already quoted, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me 'in faithfulness, and thou shalt know the Lord." Our Psalm is but the nuptial hymn celebrating the espousal; a song for the beloved one, or a song of loves, as the title goes; and the Song of Songs, that of Solomon, only carries out the same view in deeper and more mysterious strains.* Listen to it again, in the words of the Redeemer himself on the day of His

* The close resemblance between these two portions of Scripture has been noticed by many. There is, I well remember, a comparison instituted between them, with some beautiful remarks on our Psalm, in Bishop Lowth's *Prælectiones de Sacra Poesi Heb.*; but unfortunately I have not my copy of that work with me here, and from the circumstances

last visit to His earthly temple, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding." Oh! remember that it is the God of heaven and earth making a marriage for His own dear Son, who left His throne to bleed and die, and can it be that they would not come? When yet pressed farther with the invitation, "All things are ready, come unto the marriage," can they still refuse? Yes; the Redeemer has said it, and our eyes behold it; men make light of it, and go their way. With one consent they begin to make excuse; but heaven shall not want inhabitants, nor the banquet be unfurnished with guests. We go at our Lord's bidding into the highways and byways—into the waste untrodden wilderness, but when we have done all, our encouragement is, "Yet there is room." Yes, there is room in a Saviour's love; there is room in the many mansions of our Father's house; room for the poor outcast Indians scattered over this wide land. There is room for all who may be gathered in by the labours of those now to be sent forth. Oh! pray that a great door and effectual may be opened for each one of them for the proclamation of God's truth!

of the country, I should look for it in vain within many hundred miles in any direction.

THE WINNER OF SOULS :

A NEW-YEAR

Ordination Sermon,

PREACHED AT

SAINT JOHN'S CHURCH, RED RIVER,

ON TUESDAY, JANUARY 1, 1856.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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St

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A New-Year Offering,

TO THOSE OF

OUR OWN ORDINATION,

WITH THE EARNEST AND HEARTFELT PRAYER,

THAT THEY ALL

MAY EACH YEAR BECOME WISER

IN WINNING SOULS.

A SERMON.

“He that winneth souls is wise.”—Prov. xi. 30.

THERE is something very touching in those salutations, which are tendered by so many thousand voices to-day. However chequered and full of trial may have been the past year, there is the universal expression of the wish that happiness may mark the present. In an old and decaying world, the very term New Year speaks of freshness, and vigour, and youth. Even to those who have passed the meridian of life it would breathe the atmosphere of hope, and seem to whisper that they are spared yet a little, that they might “recover their strength before they go hence and are no more seen.” To ourselves, the recurrence of the season, the seventh among you, is associated with a feeling of deeper interest, because the present year, as it rolls along, may separate between us for a time: we are together at its commencement; we may, in the providence of God, be far apart at its close. We are anxious, therefore, to gather around it all the solemnity

experience the blessedness of such wisdom, but feel that it is something in which all may engage, and all prove in measure successful. Gird yourselves for the duty of each passing day, with this assurance deeply engraven on your heart, that "He that winneth souls," and he alone, "is wise."

Now, before approaching the words more closely, something may be gained in point of impressiveness, by contrasting for a moment the opposite picture. The course of wisdom is here presented to us—the wise man is the winner of souls. Contrast with this the state of him who loseth his soul. How shall we describe his wretched folly, his fatal blindness? The words of man are weak and powerless to do so. But He who created the world and knows what it contains, He who made the soul and can estimate its matchless worth, He hath placed the matter before us in the awful and thrilling question, "What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" How pitiably foolish, then, the conduct of him who loseth that for which a world would be a poor exchange! And if to lose be foolish, to neglect is miserable trifling. And yet, are there none of you, brethren, who are in this way foolish, and dangerously rash? Have none toiled through the days and months of another year, and lived without a comfort higher than the vanities of this perishing world; and when they review the

year, and weigh it in the balance of the sanctuary, it is but to feel the folly and wretchedness of a neglected soul!*

But we have not yet fully sketched the opposite picture: we have only viewed the condition of him who, in the full light of blessed and glorious promise, loseth his own soul. There is a folly of deeper dye, which would form the exact counterpart to the words of our text. Very uncommon is the case of one who loseth only his own soul. Sin is but seldom single, and it is because sinners "encourage themselves in mischief," that Satan's kingdom grows apace. We have, then, to think of the awful state of him who destroyeth souls: oh, surely folly is too light a word to characterise such sin. Here, again, we want words adequately to describe it; and yet how common is it, how sure the downward course, commencing in the neglect of the soul, and passing on to the ruin and destruction of the souls of others! There may, then, be some before me who have thus neglected the one thing needful, the concern of their souls; and if that be so, I feel very confident that they have also injured, more or less, the souls of their fellow-creatures. May God convince them, ere it be too late, of their awful folly!

* It is not a little remarkable that the expression, universally employed by the Indian, when speaking of one who refuses to embrace Christianity, is, "He is too foolish, — *Oosam kaképatissu.*"

In looking thus at the picture of him who loseth his own soul, and who beyond that destroys the souls of others, you feel, brethren, as if you were looking down into the gulf,—the lake which burns with brimstone and with fire. You recognise that the seeds of eternal death are sown by the sinner upon earth. His conscience, when he allows it to speak, would tell him that the years are not really gone, but only their records sealed up against the day of judgment. And, after this gaze into the depth below, we may perhaps the better arise to breathe a purer air, and comprehend the full force and blessedness of the happier path which the text unfolds.

We are now the better prepared to consider what it is that we are invited to win. It is the soul, which originally came from God, when He breathed into man the breath of life—that which was at first in the image and likeness of God; that part of man which is most akin to God, and which thus possesses the capacity of endless existence.* It is, however, this soul defaced and marred, bearing but little trace of its high glory, the soul under condemnation and the curse,—it is this soul that we are to win. Its value we best learn by the price paid for it; each soul

* On the subject of the Soul, we know not any works more worthy of general recommendation than two by living clergymen of our Church: "The History of the Soul," by the Rev. J. Hambleton; and "The Soul's Life," by the Rev. E. Garbett.

is the purchase of the Redeemer's bitter agony, the travail of His soul. Over each, so saved, He would say, "Deliver it from going down into the pit; I have found a ransom." And each one becomes then a jewel in the Saviour's crown: "They shall be mine, saith the Lord, in that day when I make up my jewels." Over them and with them He will rejoice through the countless ages of eternity. With such a view of the soul in its original essence, in its ruin, its recovery and high destiny, how absorbing ought to be man's eagerness to save his soul; and, when once secure of his own salvation, and possessed of the glorious liberty of the children of God, how intense ought to be his desire to save others! Can he remain unconcerned while others float down the tide unawakened? can he behold them rush heedlessly to the brink of the precipice, and not stretch out the helping hand? The joy of having, under God, saved one soul, who can estimate? The parent knows the feeling who has rejoiced over a wandering child brought back to God; and the youthful minister, when the first case of a blessing having rested on the feeble words of his lips is brought to his ears, feels a thrill of unwonted pleasure, a new and peculiar emotion, which more than repays all past labour. But we need not limit expectation to a single soul; very encouraging is the fulness of the text, and we need not rest in that gush of feeling, which arises on the first felt consciousness

of usefulness under God. To win souls is our high endeavour. The parent looks around, and while he sees any of his children without the evidence of grace, he would adopt the language of the Patriarch and say, "I will not let thee go except thou bless" them. He brings yet another and another before the throne, until God graciously gives him the souls of all of them as his reward. And so, in a larger and more extended sphere, the minister of God marks the weak, the tempted, the erring, and seeks to bring them into the fold ; and the changed life would prove the converted heart, the peaceful death-bed give token of ripeness for glory. Pass, then, beyond, and here are souls, not single ones, added to the throng of the redeemed—voices to swell the eternal song. To contribute to this, however feebly, is surely worthy of our highest ambition ; it is worth living for, and is not confined to any, but open in measure to all. It would sweeten earth by the way, and would add to the very joy of heaven, when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The difficulty, however, of the task has not yet sufficiently appeared ; and recent events would prove that victory may be long delayed, and success itself endangered, by not duly considering the difficulties in the way, and neglecting in consequence the necessary preparation. We

must, therefore, notice from whose grasp we are to rescue and deliver the soul, and then the arduous nature of the entire enterprise will be obvious.

It is from Satan that we are to wrest the soul. As he tempted our first parents, so will he continue to tempt until the last saint is translated from earth to heaven. Now, the amount of his power may be seen, if we view his awful ravages from the hour of the fall. A deceiver, a destroyer of souls, a murderer from the beginning, six thousand years have not weakened his power, nor led him to cease from his work of ruin. His power may be seen in the many millions on the face of the earth, still held by him in cruel bondage, in darkness, and the shadow of death, without God and without hope. It may be seen, even where the Gospel reigns. Among nations the most favoured with light, how many are still his willing slaves ! Against one then so mighty we have to enter the lists, and to contend, not in open or solitary combat, but in a dark and subtle warfare with him, assisted by the hosts of evil, the lost spirits, who own him as their chief and head. Fearful the conflict even with that "spirit which worketh in the children of disobedience;" but, besides him, there are those whose name is Legion, with one and all of whom we have to wrestle, — "the principalities and powers, the rulers of the darkness of this world, the wicked spirits (marg.) in high places."

What a host — if our eyes, like those of the prophet's servant, were opened to behold them — all contending for the soul! If glory is to be measured by those engaged in the strife and the issues at stake, how noble the ambition to join in this warfare! While we feel that “we have no might against this great company that cometh against us,” our confidence would be that “the battle is not ours, but God's.” We see Satan vanquished by the Lord of life, and we behold herein the pledge, that the humblest child of God may overcome, if only strong in faith he say, “Get thee behind me, Satan.” We have the cheering promise of ultimate victory, that “the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.” We trace a commencement of waning power from the Redeemer's words, “I beheld Satan, like lightning, fall from heaven;” and we can perceive ever since a crumbling and shaking of his kingdom throughout the world. To win a soul, then, is to assist in wresting it from the god of this world, and translating it from the kingdom of Satan into that of God's own dear Son.

But there is yet difficulty beyond; there is an ally strong and powerful, from whom also we have to rescue the soul. Satan has those who are willing to aid and abet him in his assaults, ready to deliver up and betray the citadel. The human heart, and all its corrupt desires, are in

league with him. Sin is an additional enemy on his side, enthroned within; and of this we have the evidence of the common language and confession of the world. How often do we hear it said, that such a man is his own worst enemy — the foe of his own peace — his higher interests — his eternal well-being! And thus Satan slays his thousands, and Sin his tens of thousands; and we are called to weep over lost and ruined souls. The minister of God is too often regarded as an enemy, because he tells the truth, while the real enemy is within, and the arch-enemy of souls is exulting over his victim, and holding him in galling chains. How arduous, then, when Self and Satan are ranged together! But even for this we prepare ourselves. We endeavour to strip sin of its deceitful covering, to unmask the man to himself, and show him the serpent he cherishes in his bosom, the poison which is preying on his vitals, and the promise which sustains us in the assurance of our God, “that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

And this brings us to the further thought, which nerves us for any endurance in the struggle. It is from Sin and Satan that we would save the soul now, but it is from Eternal Death hereafter. The cup of intoxication is sweetened to the taste, but there is death in it; the path of pleasure is flowery, but it leads to

the abodes of darkness; “the way seemeth right unto a man, but the end thereof are the ways of death.” And very awful is the declaration, that “wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.” Now, surely, it were a blessed task to proclaim deliverance to those ready to die, to go forth in the name of our God, and cry to the perishing, “Turn ye, turn ye; why will ye die?” and to lead them to the city of refuge. To rescue one from the bondage of sin and Satan, and from the place of everlasting torment,—what a mighty work! what a delight to the soul to think of here! what a matter of joyful reflection through eternity! “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

If such, then, be the difficulty of the task—such the great enemy of souls and his well-marched hosts—such the ever-active allies, on whose ready co-operation he can count,—if it be to rescue the soul from that everlasting misery prepared for the wicked and all who forget God, so as to be able to say of each, “Is not this a brand plucked from the burning?”—how, we may surely ask, can these things be, since any power or might of man must be as powerless as were the lamps and pitchers of Gideon, or the withes with which Samson was bound? Now, it might be sufficient to say, that if God has

told us, “He that winneth souls is wise,” He will give to those who essay it in His strength a wisdom which all their adversaries shall not be able to gainsay or resist. If Christ has said, “I will make you fishers of men,” He will see that we neither run nor labour in vain. But having set in array the battle that is against us, we ought perhaps, on this day, when a year, with all its trials, its joys, and sorrows, lies before us,—a year, with all its opportunities for gathering in souls into the fold of the Lord,—we ought, from this height and vantage-ground, to review, for our encouragement, the forces that are on our side, that we may have a lively confidence that “those that be with us are more than they that be with them.”

How, then, we ask, can we expect to win souls? And we hesitate not to answer, By the Spirit. “Not by might, nor by power, but by my Spirit, saith the Lord.” The only power that can resist and subdue the evil spirit is the Spirit of God; the only power that can expel the strong man armed is the stronger than he; the only power that can rescue the soul from the fire prepared for the devil and his angels is the Spirit that can make us the children of God, and heirs of heaven. It is the Spirit alone that can bless the means employed, and make them effectual “to the pulling down of strongholds, and every high thing that exalteth itself against the knowledge of God.” Apart from it the earth

lies in desolation, and sin and Satan hold an undisputed sway, “until the Spirit be poured upon us from on high, and the wilderness be a fruitful field.” The Spirit of the Lord, then, must work with us, and by us, if we are to win souls. It is for this reason that the question is proposed in our Service to those about to be ordained,—“Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God, for the promoting of His glory, and the edifying of His people?” It is for this reason that, in the case of all those to be admitted to the higher office of the ministry, we earnestly pray that they might “receive the Holy Ghost, for the office and work of a priest in the Church of God.” It is because we trust that you have pondered over this, that your desire would be to serve God in the ministry of His Son, to be men of God, “full of the Holy Ghost and of faith,” like Barnabas, ready to say with Paul, “Yet not I, but the grace of God that is in me,” that we regard with hope and joyful anticipation the services of this day. If on all of us, my Reverend Brethren, the Spirit of the Lord were to come mightily, as on Samson of old, then, as workers together with God, what might we not accomplish? As ambassadors, we have our message, to pray men “in Christ’s stead, Be ye reconciled to God;” as stewards, we have our treasure, our portion of food to distribute to each; as preachers, we have

the oracles of the living God to unfold, in demonstration of the Spirit and in power.

And this would bring out to view another agency, by which many souls are irresistibly overcome — an agency to which thousands and tens of thousands of those in glory shall through eternity trace the first seeds of grace — we mean, the Word of the living God. It was the weapon by which the evil one was foiled by the Redeemer, and it is the weapon by which the Spirit still acts in robbing Satan of his spoils. It is described as “quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the joints and marrow.” It pierces the soul to the very quick, but into the wound so opened it pours the oil and balm of heavenly consolation. It then feeds the soul with food convenient for it; it comforts under every sorrow, builds up and establishes in the faith; it is a word in season to guide and direct in every varying circumstance. It becomes “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” It is the armoury from which we draw our spiritual weapons; it is the wisdom of God, which makes foolish the wisdom of this world.

But, besides the Spirit and the Word, there is a human agency of mighty power, through the

blessing of God, in winning souls. Small in itself and mean, and oftentimes despised, it is the instrument to which God has attached precious promises, and to which He would give distinguished honour. When we think of the agents and the effects which follow, we can only ascribe the glory to God, and feel that the excellency of the power must be of Him, and not of us. We can only say, "Even so, Father, for so it seemeth good in thy sight; it hath pleased thee, by the foolishness of preaching, to save them that believe." There is, however, a marvellous adaptation here, which commends itself to our finer feelings and our calmer judgment, and which, if duly contemplated, ought to lead us to the most untiring energy. Who should better preach salvation than the saved? Who should better warn the tempted than they who have suffered under temptation? Who should better declare the terrors of judgment than they who have felt the powers of the world to come? Who should better lead to the foot of the cross than those who have found there "joy and peace in believing?"

What a blessed view of Preaching this, that it is God's ordinance to win souls! How anxious ought the preacher to be "to find out acceptable words," even words of delight (marg.). There are some admirable sermons, of two centuries back, which bear the title "Words to

Win Souls : ”* now let us remember, that this is but the definition of what all sermons should be, words to win souls. It is the exhibition of the Saviour, His love, His pity for lost souls, His death, His intercession, His glory in and with His people through eternity : it is this which wins souls. He that does this with most of unction and persuasive power, wins gently, as “with cords of a man and bands of love ;” attracted in his own heart to the cross, he acts as a magnet to attract others. It was told me by more than one of him with whom I first laboured in the Gospel,† that it was his winning and loving exhibition of divine truth which first led them to the cross ; and it is, I believe, this affectionate tenderness, this yearning for souls, breathed from lips touched by the Spirit, which is most eminently blessed by God. Yet let us remember that it is the whole counsel of God which is to win souls ; we are to mingle the terrors of the Lord with the gentler entreaty ; we are to imitate the Saviour, one while weeping over Jerusalem, at another moment boldly rebuking the Jews ; we are to copy the Apostle, with his milk for babes and stronger meat for the more matured, becoming “all things to all men, that he might by all means save some.”

* “Words to Win Souls.” Twelve Sermons, preached 1620–1650. Edited by the Rev. T. S. Millington.

† The Rev. John Jones, for thirty-five years minister of St. Andrew’s Church, Liverpool ; now Archdeacon of Liverpool.

Study then, beloved brethren, this heavenly art of winning souls, for it alone is true wisdom. Wise, surely, it is to have the Lord on our side, to be engaged in doing battle for him against the hosts of evil ; wise to labour for eternity rather than time ; wise to lead another to cast his crown at the Redeemer's feet, to secure thus another and another partaker of endless joy ; wise, God aiding us, to diminish the number of the wretched and those eternally lost, and fill heaven with worshippers from redeemed and saved souls.

In conclusion, remember that this, brethren, is incumbent in measure on all ; for example is very winning, as well as the exhortation of the pulpit. Let others see that you have been with Jesus by the graces of a holy life, and you will soon be made the blessed instrument of winning some soul. Enter, then, on this blessed course, and make it a growing principle of your renewed life. If all who bear the name of the Lord Jesus regarded it as their high privilege, how many would be added to the number of God's believing people in a single year ! Let, then, parental example become a living power, active and energetic for the Lord ; let friendship be more than a bare name, let its highest pleasure be to bring others to the Redeemer ; and then the present year might be one of holy endeavour, and we doubt not of sure success. Then our hope and ambition would centre not on the objects with which we are encompassed here, but on those unfading glories

which are at God's right hand. We should be laying up treasures in heaven, and each year would only carry us nearer to the land where our heart and affections are already fixed.

In the past year you may have experienced losses. Such is the case with many; they look back, and, though surrounded with unnumbered blessings, they cannot banish the thought that one is not, that their little circle has been lessened, a familiar face wanting. Such is the lesson and warning of each year, teaching us better than the preacher's voice the wisdom of saving our own souls, and seeking to win, if God permit, the souls of others.

Each year proves how uncertain are both the time and the manner of death. The last gathered into this churchyard was a little one, whose cheerful face had gladdened us but a short time, who had been brought hither in the fond hope that his strength might be renewed by his native air, and yet a few weeks' illness carries him off.* And you surely have not forgotten how, during the course of the year, the swift messenger of death, which might have overtaken any of us, took one away on the evening of God's blessed day, who had learned, with eagerness, his hymn that morning, and then joined in the worship of the sanctuary with God's people. In a moment his spirit was called home,† and, in the interval

* See Appendix B (1).

† See Appendix B (2).

between these deaths, our feelings of Christian sympathy were awakened by the loss of one, coming to settle in this land on an errand of mercy, anxious to cast in her lot with those who forsake all for Christ, borne in safety over the perils of the mighty deep, and yet, within but an hour of reaching the spot where one was anxiously waiting to take her the final stage of her journey, the hand of death arrests her. As in the former case the lightning, so here the tempest, the strong gale at sunrise, carries her away, and her body lies in the lake until that hour when the sea is to give up the dead that are in it.*

These cases we mention, because in each we may believe that death was gain; their souls, we humbly trust, are saved, and there is hope, yea, abundant consolation in their death. But surely these cases would teach us, as we enter on a new year, that in it the youngest present to-day may be the first taken, that in such an hour as we think not the call of death may come to any.

But, while it is incumbent on all to win souls, and to be as epistles of Christ, known and read of all men, it is, brethren beloved, who are about to bind yourselves to the service of the sanctuary—it is your very calling, the element of your daily life. May the prayer of the excellent writer on the Christian Ministry be imprinted on

* See Appendix B (3).

your memories, and fulfilled in your experience :
 “ God grant that no minister of Christ may spend
 a day without labouring to win at least one soul
 for heaven ! ”

We send you forth, then, to win souls ; how many may be given to each of you we cannot tell ; O Lord, thou knowest. Much of your future success may depend on your earnest and effectual prayers this day. Let your cry be for many to that Saviour, who sees in them of the fruit of the travail of His soul and is satisfied. Let the return of each new year be a period of solemn reckoning. You cannot forget the day on which you pledged yourself to the work of winning souls ; each anniversary will force itself on your recollection, and perhaps the words of our text may arise up before you, and suggest the question, Where are the souls won ? Can I point to them on earth, the seals and tokens of my ministry—can I point to them in heaven, gone before to the rest of the Lord ?

To each of you there is a separate sphere. We send you forth again, beloved brother, to your own countrymen, and God Almighty give you favour in their sight.* We send you forth with a higher commission, and more adequately furnished with a larger portion of God’s word to lay before them. Twice you have endeavoured to fix and plant yourself, and twice the effort has

* See Appendix C (1).

proved unsuccessful. Now there may be a providence in this ; God may be carrying you about to bear testimony in each spot. He may yet be unwilling to chain you down, and if so we fetter you not ; but as you go, preach to each and all saying, "The kingdom of heaven is at hand."

To you again, my beloved brother, who, after a year of faithful and laborious occupation, come before us for deserved promotion to-day, a double vineyard is intrusted.* Your contact with souls is unceasing. With the little ones in the week, with those of every age, and rank, and condition on the Sabbath ; blessed opportunities of scattering the good seed ! I cannot doubt that in so large a school, the affectionate explanation of the first principles of divine truth, the breaking the bread of life into fragments as they are able to bear it, will win some of them, who will at the last day arise to call you blessed. Nor is there a better preparation for usefulness in the pulpit, than that necessary simplicity forced upon you through the week. Those are often found the most effective preachers, whose experience has been much drawn from intercourse with the young.

More solemn still is the occasion for you, my younger brother. You lay hold for the first time to-day of the ark of the living God ; you go to a new, but not altogether an untried work.†

* See Appendix C (2).

† See Appendix C (3).

Follow out the method already adopted this winter. On arriving at the Saskatchewan, an Indian parish will be before you, the means and appliances ready to your hand,—the church, the school, the lively oracles. Others have laboured, you will enter into their labours. Lest it should weigh too heavily on you, you will be associated for a time with one of long experience and full knowledge of his countrymen. Your great work will be to build up the living stones, as a spiritual temple. You have inherited a certain amount of medical knowledge and skill; regard that as a special gift, for you will be many hundred miles from any physician. The knowledge has been of signal use, especially in the Chinese missions; it has opened the way to many hearts, and it is not too much to say, that instrumentally it has led to the winning of souls. Be it so in your case. Labour, however, for the body only with a view to the soul; promote the temporal good of the poor Indian in every way, but let the condition of his soul through the long ages of eternity be the one thought lying nearest to your heart.

And now, beloved, when we all go hence from the house of God to our respective duties, let us feel that we have one common work, one contest in which each and all may obtain victory. It is because of this warfare that God still spares our earth, and adds one year after another to its duration, that some souls may yet be gathered in

before the great day of final judgment. May, then, the Lord bless and keep you through the present year; and may He sanctify you, body, soul, and spirit. May He give you in it increasing happiness in Himself, and of worldly happiness what He sees expedient, so that all things may work together for your present and everlasting good.

In vain, however, have our words been spoken this morning, unless they lead you to pray very earnestly for yourselves, for us, and for those still in darkness. Watch over the pearl of inestimable value committed to your keeping. Is your own soul safe? If not, let there be no delay; let the opening year arouse you to give attention to the one thing needful; and rest not, until you have made "your calling and election sure." But, if this is already your great concern, pray for a large increase of grace, that you may live adorning the doctrine of God your Saviour, and reflecting His glory; so that, whenever death may come, your soul may be found without spot and blemish at the day of His appearance. And pray for us, for a heavier weight is laid upon us, for we watch for your souls as those that must give account; we have to save ourselves and those who hear us. But, if you are fellow-workers with us, our burden is lightened, and the pleasure of the Lord prospers in our hands. Pray also for the heathen, for the time is short

during which their souls can be won ; let us be more active to win than Satan to destroy ; and let us think of that blessed time, when, with some saved souls, we hope to enter for ever into the joy of the Lord.

APPENDIX.

A, page 7.

THE following passage from a sermon preached in London during the earlier part of the year, describes in very forcible language that which may be termed the characteristic of the year, and on which we had dwelt in anticipation at its commencement :—

“ God has given to us, in the present day, opportunities which would have filled the minds of the Apostles with praise and wonder. The day may be characterised as the age of openings; for never since the creation have there been openings so manifold, or so magnificent, as in this year 1855. Vast continents which, a few years ago, were sealed against the Gospel, are now open to it. It is scarcely fifty years ago that Wilberforce was called to contend for liberty to send missions forth to India; but now nearly the whole of those vast dominions, with the Punjaub and Burmah, are open without impediment. It is scarcely ten years ago that China was sealed against us; but now old barriers seem rapidly to be breaking, if not already broken, and the Chinese Wall is no longer able to exclude the Bible. Even Turkey seems to be giving way; and we begin to see as one result of our present anxieties, that the whole Ottoman empire is being rapidly laid open to missionary effort.”—*Gifts of the Kingdom*, Lect. x., REV. E. HOARE.

B, page 23.

1. John, youngest son of John Swanston, Esq , Chief Factor, Hudson's Bay Company, Fort Garry. He had only arrived in the Red River in October, and had scarcely attended the Collegiate School a week when he was seized with severe illness, which carried him off in less than a month.

2. George Horsfall, a young Indian boy of great promise, from Fort Pelly. He had lived on the establishment for upwards of a year; and was on his way from St. John's to my own house, when he was struck by lightning on the footpath below St. Cross, on the evening of Sunday, July 15th. He appeared to have died instantaneously, and was only slightly scorched along the breast. A picket of the adjoining fence, within a couple of yards of him, bore the marks of fire having passed over it.

3. Miss Greenleaf, sister-in-law of the Rev. W. Stagg. She had come out to join and assist her sister by the Prince of Wales, and had reached York Factory in safety. On her passage thence, when crossing Lake Winnipeg, within an hour of meeting her brother-in-law, who was waiting to convey her to Fairford, she was drowned by the upsetting of the boat on the sandy bar off Berens River. Her body never rose to the surface, and every effort to recover it proved at the time ineffectual. The lake then setting fast, the search was necessarily abandoned; and it was not until six months after the delivery of this sermon, and nearly nine after its immersion in the water, that the body was found by an Indian, and brought to Mr. Cummings the post-master, who carefully interred it for the time in the

small burying-ground near the Fort. It was comparatively but little changed, having been preserved during this long period by the intense frost and the low temperature of the water.

C, page 25.

1. The Rev. James Settee, admitted to Priest's orders. He had been first appointed to commence a station on the Red-deer's River, but the height of the water rendered this impracticable. He then attempted to settle near Shoal River, but the Indians did not gather around, so as to give sufficient encouragement. He is now placed at Fairford as his head-quarters, from which he is to itinerate, and undertake missionary tours to Berens River, Shoal River, and Fort Pelly.

2. The Rev. W. West Kirkby, formerly of the Metropolitan Training College, Highbury, ordained Priest. He is master of the Church Missionary Society's Model Training School, and assistant minister of St. Andrew's Church, Red River.

3. The Rev. H. George, son of Henry George, Esq., Surgeon, Kensington, ordained Deacon. While preparing for orders, he laboured as a catechist at Fort Alexander. Owing to my approaching departure from the diocese, he was subsequently ordained Priest on June 1st. He then proceeded at once to take charge of the Indian Station at Christ Church, Cumberland, where he is for a time associated with the Rev. Henry Budd.

THE HEART GIVEN TO GOD
AND THE WORK :

AN

Ordination Sermon,

PREACHED IN THE

CATHEDRAL OF CHRIST CHURCH, OXFORD,

ON SUNDAY, DECEMBER 21, 1856.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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TO THE RIGHT REVEREND
SAMUEL,
LORD BISHOP OF OXFORD, LORD HIGH ALMONER TO THE QUEEN,
CHANCELLOR OF THE ORDER OF THE GARTER,
AND TO THOSE
ORDAINED PRIESTS AND DEACONS
IN THE CATHEDRAL OF CHRIST CHURCH, OXFORD,
ON SUNDAY, DEC. 21, 1856,
This Sermon
IS AFFECTIONATELY INSCRIBED
BY ONE
WHO OFTEN, WHEN AFAR OFF,
THINKS UPON OXFORD AND THE PAST.

A SERMON.

“My son, give me thine heart.”—Prov. xxiii. 26.

OF the four appointed Ordination Seasons, the one which follows Whitsunday, and that which precedes Christmas, are, from their attendant circumstances, the most impressive. And even, if the former possesses its feature of distinguishing interest from being associated with the outpouring of the Holy Spirit on the early Church, yet, viewed in every light, the latter has, perhaps, a larger number of recommendations peculiarly its own. We have preceding it the three striking preparatory Collects; the one, which, with the opening of the Ecclesiastical year, places us in the attitude of an expectant Church, looking out for the rapidly approaching Advent of our Lord; the second, which pleads for the fuller and deeper comprehension of that Word, which is the Church's peculiar treasure; and the third, which prays for a larger and more extended blessing on the Ministers of God. And then comes this intervening Sunday, set

apart with such suitable preparation for ordaining the heralds of the Cross. They go forth on their work and errand, to commence their labours, and open their high commission, with that which was the burden of the angelic announcement, "Glory to God in the highest, on earth peace, good will towards men."

Whatever, too, is gained by numbers, associated together with the same object and at the same time, is secured. It is the season most universally selected for the purpose over the face of England. In almost every cathedral the same solemn work is advancing this morning, and very large will be the multitude of preachers sent forth to-day, added to the number of those who are already witnesses for the Redeemer.* If, then, there be any efficacy in united prayer — in many voices urging the same entreaty on the ear of the Most High; if, even when two or three agree together as touching any petition that they present, there is a corresponding promise of an answer from above, then have we every reason to expect that some blessing may be poured out upon us in answer to the supplications offered, not only by those ordained, but by those connected with them, by family ties, or friendship, or ministerial bonds.

* By the returns of the week, the number reported was 293. Allowing for some omissions and including a few ordinations on the preceding Sundays and those abroad, the total would amount to more than 400.

Beyond this, in the providence of God, it is now permitted us to extend the range of our thoughts. Not only is it a season so closely linked with the welfare of each Diocese at home, it is that most commonly observed also over the widely extending field of labour abroad.* There, too, are others joining with us to-day, and could we bring into one view their position as similarly engaged, from the distant East to the remotest West, it would present the animating spectacle of simultaneous prayer for one common end — prayer for those who so deeply need it, the ambassadors of the Saviour throughout every region of a fallen world.

Now, besides these peculiar advantages of the present season, there is one which our ordinations in general possess, and which is almost limited to our own communion, the blending together of the two services for the different orders of the ministry. It is a matter of no little interest to find assembled together those who, for the first time, and it may be with trembling anxiety, lay hold of the Ark of the Lord; it is

* We have ourselves held seven ordinations in the seven years at this season; five of them as on this very Sunday; in 1853, for other reasons the ordination took place on Christmas Day; and our last was necessarily deferred for one week, until the opening day of the new year. In this way it has been our privilege, in the providence of God, to hold our ordination at the Red River on January 1, 1856, and on December 21 of the same year to preach the ordination sermon within the walls of our own University.

surely for their encouragement that others are presented along with them, who have put their hand to the plough, and would still go forward—who have essayed the work, and, after a period of trial, would now appear to testify that they serve a good and gracious Master—that they have felt enjoyment in His service, and are anxious to devote to it their lives. There ought to be something cheering to the very youngest, in the presence of others who come to renew and ratify their former pledges, while a sympathy must surely be felt by such as have purchased to themselves a good degree towards those who step in to occupy their places, and to fill up the probationary rank which our Church has so wisely retained.

The combination may, it is true, increase a little the difficulty of the preacher, in selecting his topics of address and making it exactly suitable for those at the very outset of their ministry, and those who have already tasted of its pleasantness, and, I must add, of its weighty responsibilities. Yet to both I trust that the words chosen may not be without profit. To all men, indeed, without any distinction of class, the voice of God appeals through the wise king, “My son, give me thine heart;” but if there be any whose portion is peculiarly the Lord, and who are in measure removed from the cares and business of life and separated to the sanctuary, to them surely the words of the royal preacher

would pre-eminently apply. May the good Spirit of God aid us in contemplating from the passage, the heart given to God and to the work, as the great foundation of ministerial usefulness.

The first and leading subject of thought thus presented would be the necessity of the heart being given to God by all who would labour with success in winning souls.

Now this would take us into a hidden sphere, and carry us deeper than anything which man can fully discover. The ministry is in its very nature a spiritual work ; its object is to exert an influence upon the human soul and produce a change within ; and before one can thus act upon another, before there can be any sufficient or adequate motive to lead one to plead with a fellow-creature regarding his eternal welfare, the heart must be entirely and unreservedly given to God. While there is much that is encouraging to-day in the circumstances with which you are sent forth—much that is calculated to fill your mind with deep and lively emotion, and on which you may reflect with advantage to your latest hour, there is beforehand a secret matter between you and your God—a preliminary question into which no previous examination can fully enter, which no friend, however familiar, can decide for you, but which you have, we trust, settled with your God. It has its appropriate prominence in our services. After all has been done during the week in the way of examination,

and of affectionate and earnest exhortation, the first question to be proposed this morning is couched in those searching and penetrating words, “Do you trust that you are inwardly moved by the Holy Ghost?” or as, with equal solemnity, and more closely bearing on our subject, to those to be ordained Priests, “Do you think in your hearts that you be truly called?” Here, then, is the direct appeal to your hearts in the presence of the heart-searching God.

The unchanged heart can surely, then, have no place here. It can only be the heart, converted by Divine grace and at peace with God through the blood of the Saviour, that can go forth in humble reliance on the promised aid of the Spirit. God may, indeed, vouchsafe to bless where all is otherwise, and the unworthiness of the minister does not, we are encouraged to think, restrain the operation of His free Spirit; yet how little claim can he have to expect a blessing from above, who has trifled with God at so solemn a crisis, and professed with the lip a dedication to God—an inward call of the Spirit, of which the heart was scarcely conscious?

Nor can the undecided heart advance with that filial trust, which can lead us to feel that our strength is in God. If the heart is still wavering between God and the world, the hesitation and uncertainty will soon appear in our actions and in our counsels. There will be a

want of definiteness and decision in our aim, and we shall run uncertainly as those who beat the air. Nothing great will be attempted, because the expectation will be small; and nothing great will probably be effected, from want of sufficient dependence on the one source of spiritual blessing.

. It is thus the entire surrender of the heart which can alone secure for us the favour of God, and undeviating happiness in our own consciences, and in the various duties to which we may be called. If duly sensible of the glorious liberty of the children of God, we shall realise the encouragement which St. Paul gave to the youthful Timothy, when he reminded him that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." And the whole course of our ministry will take its tone and complexion from that which marks its outset. How smoothly and successfully will your ministry proceed, though it may be with temporary trials and difficulties; yet how surely will it be blessed in its end, if you can each one of you listen to the voice which cries, "My son, give me thine heart," and make the unconditional surrender. Then, although you have "the treasure in earthen vessels, the excellency of the power will be of God."

But this would bring me to pass, by a natural and easy transition, from the heart so given to God to the heart given to the work. Now

the ministerial work is a life, demanding the whole man, even to the end, if we are to make full proof of our ministry, and therefore it is very difficult to analyze the work, and break it up into its component parts. Nor do our limits allow of our examining this life in detail. It may be sufficient to trace the action of the heart in the work, as called forth in study, in the house of God, and in parochial visitation.

We place even in the forefront the heart in study, because in this misapprehension is too often prevalent. It is sometimes imagined, that after the severer studies of the University are over, the necessity for such study has ceased. And yet, how different is the true state of the case! You are only furnished with the needful preparation, with the weapons with which you are to go forth and contend. The theory of our University system would be, that the previous period is devoted to storing the mind with the various branches of subsidiary knowledge, which now you are to direct to one great end. The languages of antiquity have been studied for the improvement of your taste, the sciences have been mastered with a view to accuracy of thought and reasoning, and the stores and treasures of theology have been opened; but as yet you have only entered the porch and gateway of the great master-science. It cannot be comprised within the narrow limits of a University course, nor grasped with the as yet undeveloped

faculties of the youthful mind. But a foundation has been laid, and on it you are invited and expected to build through life.

As then many of you have, we doubt not, entered with intense energy and full devotion of heart into the studies through which you have passed, and, perhaps, at the sacrifice sometimes of health and strength, been absorbed and carried away by them, so we affectionately ask of you a corresponding energy and devotion of heart in the yet nobler field which lies before you. Nor can you be at any loss to know what this field is. It would be the Bible and the heart of man. And this the services of the day would beautifully press upon you. It is the Bible—the Scriptures of the New Testament, or the full and complete volume of God—which is solemnly committed to each one of you; and in the address to those of you called to the Priesthood, you are earnestly exhorted to draw all your cares and studies this way: in the questions proposed you are asked, “Whether you will be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same?”

We cannot, then, imagine a devoted minister who is not an earnest student, growing in the knowledge of the word as in grace. And how vast the field! the word of God in all its parts—each separate book in its fulness and in its connexion with the rest of Scripture! This to be

a matter of daily study, of deep and prayerful consideration, so that you may bring out of your treasures things new and old. This word, too, in its infinitely diversified points of contact with the human heart, studying it continually as the physician would the various medicines adapted to each form of disease. Now a certain portion of well-planned study from the first will accomplish far more than even a longer period of mere desultory reading. If each were induced to commence on system from to-morrow's dawn, the amount of knowledge gained might astonish you at the year's end. But what I want to press upon you is, that you have only reached the starting-point; you have laid up something, which you are now to use and turn to account. In order to do so with effect, you must be ever replenishing the stores, and going to the great storehouse. And this is equally incumbent on you, whether your sphere be one of seclusion in the retirement of a lonely parish, or whether your intellectual powers are called out by the demands of a more refined congregation. In the one case, labour is necessary to meet the simplicity of the humble believer with the food convenient for him; in the other, toil and endeavour are no less needful to vary that which is presented, and yet to intermingle the great theme with every subordinate subject, to make Christ and Him crucified prominent throughout, yet to draw your teaching from the cere-

monies of the law, the foreshadowing of type and prophecy, or the fully developed lessons of the Gospel. At all events, the injunction of the Spirit by the mouth of the Apostle is one from which none can escape,—“Give attendance to reading;” and again, “Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all.”

If fed thus in study by communion with God and his Word—if the heart is ever getting fresh life from the fountain, it will manifest itself unequivocally in the house of God.

In prayer—in offering up and leading the worship of the congregation, there will be the breathing and outpouring of the heart. For this few rules are necessary; as few, indeed, can be given. In earthly things, we know the manner of the tender and affectionate child, repairing in full confidence to a parent’s bosom; and if we take off all that there is of human infirmity, and elevate our ideas to the throne of our heavenly Father, deigning to accept the prayers of those who are children of want, inviting them to pray, and promising unto them the Spirit of prayer and supplication, then may we arrive at the proper conception of what ought to be our manner of approach to God. That would be to our minds the highest excellence of the minister—his greatest praise, if all were led to pronounce of him that he prays from the heart. And what more fitted to call forth its highest

emotions than when a congregation unites together in the lowly confessions and earnest intercessions of the Litany, or in the exalted praise and adoration of the thanksgiving, and we feel that many hearts are all in unison with the expression of our lips—all sending the same incense heavenward!

How suitable this introduction of heartfelt prayer for that which follows, in which we stand alone; a single voice pleading with man for God! And here we have arrived at that in which the purest affections of the heart, and the noblest powers of the mind, have their highest development. Must there not be the heart in the pulpit, if by manifestation of the truth we are to commend ourselves to every man's conscience in the sight of God? Why is it that God has committed the ministry of reconciliation to men rather than to angels? Is it not because the finer sympathies of our nature link more closely the hearts of those who speak with the hearts of those who hear?

Very far are we, therefore, from admitting the truth of the proposition sometimes advanced, that other professions present nobler fields for eloquence than that in which you now embark. We can never allow, that the interests of a fellow-creature connected with this passing life—his position, when he stands arraigned before an earthly tribunal with the one awful alternative at stake, can vie in importance with that issue, in

which is involved an eternity of happiness or misery beyond the grave, and his acceptance or rejection before the appointed Judge of quick and dead. Nor ought the events, however critical, which bear upon the rise and fall of the kingdoms of this world, the vicissitudes of war and peace, the fluctuations of wealth and commerce, to stir so deeply the fountains of the heart, as that which bears on the advancement of the Redeemer's kingdom, and the extension of the religion of peace among the millions now in darkness and the shadow of death.

We may fall beneath our subject; through the weakness of our nature and the mightiness of the task committed to us, we may not rise to the height of our great argument, but in the proportion of eternity to time, and the value of the soul in the world beyond to its shadowy existence here, must the great theme which is our treasure outweigh any other which earth can present. The constant familiarity with it may sometimes deaden our sensibilities, the repeated appeal may lose something of its effect on our own heart as well as upon that of the hearer: but against this we must strive as a temptation; and whenever we prepare for the pulpit, — whenever we stand up before the congregation, we must try to bring before our minds the thought of that coming day when we shall meet before our God.

An additional temptation, very naturally connected with this spot, may be the inducement to

merge the appeal to the affections in the closely-reasoned address to the intellectual powers. The abstract studies of the place gain an almost undue prominence, and, perhaps, acquire too great an ascendancy, even when the sacred day of rest comes round. And yet it is, if we mistake not, acknowledged by many, that the mind, which has been so fully strung during the week, and exercised in more abstruse speculations, hails with delight the recurrence of God's day, in order that it may be unbent, and welcomes anything which calls into lively play the warmer affections of the heart.

And what a range of subjects is offered to the preacher's choice! The soul, its being in time, its blessedness or misery through eternity; — the Saviour, His love in its length, and breadth, and depth, and height,—His glory with the Father, His agony on the cross, His joy over the redeemed; — Creation, its fair aspect as seen in Paradise, its marred condition since the fall, the future beauty of a regenerate world;—Satan, the author of misery in the world, the tempter of our first parents, the destroyer of man ever since; — the Holy Spirit, the source of new life in the soul, the Comforter of the children of God, the earnest and foretaste of heaven's eternal joy. What an exhaustless store of subjects to be applied to the heart of each one entrusted to your care — to be tasted first in their power and sweetness by yourselves, and then out of the

abundance of the heart to be imparted to others! Oh, surely coldness and the dryness of mere intellectual argument must here be insufficient, if we feel for others, having first felt for ourselves!

But the heart has yet one remaining sphere on which we can only touch for a moment. The word received on the Sabbath is to take effect through the week; if mixed with faith* in those who hear it, it is to assimilate with our nature, and tinge our whole life. And the minister who has thus spoken with tender affection from the pulpit, would pass with the same emotions of the heart to his parochial visitation. He would watch how the Gospel may be penetrating the life, and becoming visible in the daily conversation of his flock, how the leaven may be leavening the whole mass.

There must be an identity, a correspondence not to be mistaken, between the exhortations of the pulpit and the exhibitions of character, as witnessed by the people in the intercourse of the week. The conduct must be such as to give the impression of transparent sincerity† that we preach, not because the duty lies upon us, but because we long for souls; that we seek to lead

* Συγκεκραμένος τῇ πίστει. The metaphor, according to some of the best commentators, is taken from the process of the digestion of food; the spiritual being compared to the natural digestion.

† Εὐλιπερίνεια. For the meaning and derivation of this beautiful word, see Trench on the Study of Words. "He who to that Greek word which signifies 'that which will

men to God, not because it is our calling, but because we wish their truest well-being. A cheerfulness of Christian demeanour is therefore all-essential, such a cheerfulness as shall convey to others the undoubted persuasion that we are ourselves possessed of inward happiness, that we have succeeded in obtaining that joy and peace in believing, which we do not hesitate to recommend from our own experience. The influence of such an habitual serenity, in winning and attracting the weary and heavy laden, we can scarcely overrate.

And take the heart in other scenes of parochial life. How common the case of the burdened conscience, bowed down under the weight of depression, yet unable to find rest in God! This in many different forms, resulting at times from intellectual doubts, at others from the remembrance of cherished sin, now from the temptations of our great adversary, and then, it may be, from the temporary hidings of God's face; how difficult to discern each separate case, and distinguish by subtle analysis the cause and the appropriate cure! Yet here, the heart that has known its own bitterness, its own besetting sin,

endure to be held up to and judged by the sunlight,' gave first its ethical signification of sincere, truthful, or, as we sometimes say, transparent, can we deny to him the poet's feeling and eye?" Carry up the idea to Him "whose eyes are as a flame of fire, whose countenance is as the sun shining in his strength," and "what manner of persons ought we to be in all holy conversation and godliness?"

that watches the operations of the Spirit on itself and others, is in measure prepared for each case ; and, if we may say so with reverence, is able, from having been tempted, to succour those that are tempted.

And only, again, take the grand test and touchstone of what we preach. The visit has to be paid to the bed of the sick and dying ; to this you must be called at once, immediately on your passage into the ministry.* How vain to trust here to books or the labour of others ! how trying your position, unless you have fully contemplated death and feel that it is disarmed of its sting, and the grave of its victory ! But with the heart engaged in the work, how delightful to pass to the bedside, and find that the word spoken has not been in vain, and that the patient only requires the same affectionate attention a little longer, the same voice to bring forth the promises which are adapted to the suffering and the afflicted, and to offer up the petitions which may prepare for entering the swellings of Jordan ! How delightful to have been the instrument in guiding a fellow-creature to the Good Shepherd, and to be able to commit him in sure trust to that Shepherd, as he passes through the valley of

* This expression is a solemn and important one, and as such is dwelt upon in an "Address to the Graduating Class of the General Theological Seminary, New York," by Bishop Burgess of Maine, in which are many valuable and striking thoughts. See "The Passage into the Ministry." New York, 1850.

the shadow of death, fearing no evil! Far different, however, at times are such scenes,—a sick-bed without any of the comforts of the Saviour, a deathbed only full of the terrors of the world to come! And what shall enable you to bear up at such moments? what but the heart which draws its fulness of tenderness and love, as John did, from the Redeemer's bosom, and trusts that He, who welcomed the penitent thief in his expiring hour, may stand by us and give to us a word in season, which may prove, even in death, a word of life to the soul?

What then, in conclusion, is the consequence, the reward, when the heart is thus given to God and the work? It acts as a magnet to attract others, and, by a beautiful law of our spiritual nature, the minister becomes the heart and centre of operation. Look abroad in this way on many a parochial sphere, whether in town or country, and does not the life seem to gather around the minister, and every plan for active and energetic good to emanate from him? As this happy influence extends, the same zeal spreads, and is communicated to others, and he finds many helpers, many who are impelled by the contagion of example. To be thus the heart and centre of life of a parish, how rich a reward for any toil; but if the influence grow as has been described, who shall estimate the responsibility under which we lie, the power which we may possibly wield?

But before some whom I address a different

sphere lies open. You may go hence, not to enter at once on the cares and duties of parochial life, but to continue within the walls of the University, to instruct, either here or elsewhere, those who are to instruct others. Although, however, thus differing in sphere, your reward would be very similar to what has been described. Deficient, indeed, must be the teacher whose whole heart is not in the task, and who is not filled with enthusiasm in prosecuting his work. If labouring with such ardour, you will also soon become centres of life and influence. You will have the formation of character in your hands, the training of the Christian layman, the moulding of many a minister of God. Does not the school or the college often reflect thus one leading mind, which becomes the heart and centre around which all seems to revolve? To such an influence you may look, to such an ascendancy over those committed to you. Nay, we should rather say, from it you cannot escape, it is a very condition of your being; and if so, it involves also a responsibility, under which the very boldest may tremble. Blessed be God, your sufficiency is in Him.

And, rising yet another step, is not this University a heart of this mighty land, whose pulses beat and are felt to its remotest corner? She draws the youth of England to herself, and sends them forth again, filled with the life, and learning, and character acquired here. If, in this very book of Scripture, we are told to “keep the heart

with all diligence, for out of it are the issues of life," how diligently should we watch, how carefully pray, that the streams which flow from this centre might be such as to fertilise and bless the whole land! Nor it alone: the vast majority of her sons will of course pass to occupy fields of genial labour at home, but some few will have their duty in other climes; they will have to plant the standard of the Cross in the wilderness, amid the ancient superstitions of India, or the rapidly peopling islands of the South. And how pleasant, after some years of solitary wandering, to revisit the much-loved spot, to be greeted with kind and cordial welcome, and to find warm and youthful hearts ready to buckle on their armour and to do battle for the Lord! Not, therefore, as a stranger, but as one trained and nurtured among you, as one who remembers with gratitude the instruction of bygone years, would I ask you, beloved brethren, to give to God to-day that which alone you can,—the only thing which God will receive,—give to Him the affections of your hearts, the service of your lives. And may God grant the abundant outpouring of His Spirit, not only to you, but to all this day ordained, that labouring with hearts given to God, and hearts wholly in the work, you may have fruit of your ministry even on earth, and may have everlasting cause of joy and rejoicing, in looking back on that which you this day commence.

THE TRUTH AND THE CONSCIENCE:

AN

Ordination Sermon,

PREACHED AT

ST. ANDREW'S CHURCH, RED RIVER,

ON SUNDAY, JULY 21, 1861.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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TO THE
MEMORY OF THOSE WHO LABOURED,
AND ARE NOW AT REST,
AND INTO WHOSE
LABOURS WE HAVE ENTERED,
REAPING WHERE THEY SOWED.

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THIS Sermon links together forty years, our Church's duration in this Wilderness. The solitary One of 1821 has become Twenty-Five in 1861. This is its only claim on attention. In this view it is a stone and pillar of memorial, and tells of the loving-kindness of the Lord. The founders are some of them gone ; their work remains. Who can look forward other forty years, or penetrate into the mysteries of another Century ? Be it ours still to sow beside all waters — to occupy till Christ shall come.



A SERMON.

“By manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”—2 *Cor.* iv. 2.

THE circumstances under which we meet together are of a solemn and impressive character to all of us—solemn especially to myself, for I cannot shake off the recollection of the words of the Apostle—the charge of the Spirit to me, through him—“Lay hands suddenly on no man”—solemn, surely, also, to those to be ordained: voluntarily and of their own free choice they undertake to-day an office and responsibility which will continue and cleave to them through life; but, when the step is once taken, “necessity is laid upon them, and woe is unto them if they preach not the Gospel;” and solemn to all of you here present, as those now to be set apart to the ministry would, through my lips, appeal to you and say, “Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you;” and, in proportion to

the depth and earnestness of your supplications at the Throne of Grace on their behalf, may be the success of their labours on earth, the brightness of their crown of rejoicing in eternity.

The service would at once remind us of the past and of similar occasions of the kind, here or elsewhere. It would bring vividly before us the Ordination held in this church, when the waters of the previous flood were abating, and we addressed you from the words, "They that sow in tears shall reap in joy." Nine years have rolled along—once more the waters have overspread the land—again are we emerging from a flood, not of equal severity with the preceding one, yet perhaps even more crushing, as coming the more unexpectedly after so short an interval, and blighting the fair hopes which had been cherished of a more prosperous future about to dawn on the land. Again we are compelled to sow in tears. May the lesson of dependence and submission be more thoroughly engrafted on the hearts of all, so that the fruit may be more apparent!—so that, though now "we go on our way weeping, we may come again with rejoicing, bringing the sheaves with us." The service, too, would remind us, by contrast, of the Ordination this same month last year,* not in the settlement,

* The Ordination at Moose, July 11, 1860, when the Rev. T. H. Fleming, C.M.S., was ordained Priest, and Mr. Thos. Vincent, Catechist, Deacon.

or before a large and crowded congregation, as to-day, but when more than a thousand miles distant from you, where the Indian work is vigorously and successfully carried on, in the simple and unpretending Mission Church on the shore of the Eastern Bay.

By associations almost as natural would our thoughts pass to the future. Now the number to be presented this morning appears, at first sight, considerable; and, when we reflect that we shall then be five-and-twenty devoted to the ministry of souls in the land, we are tempted to look upon it as a fair and goodly band; and we thank and bless God for the number, in comparison of the past. But, though now the tenth Bishop in the British possessions from sea to sea, our own surface and territory remains still so mighty, so impracticable, that we can only lie low in the very dust, while we hear the voice of the Lord saying to us, as unto Joshua of old, "There remaineth yet very much land to be possessed." Each station occupied only brings to light many surrounding spots calling loudly for help; and the appeals from Fort Simpson and Moose, from Stanley and Westbourne, are still as urgent as ever for additional labourers in the vineyard.

But, abandoning all thoughts of the past and anticipations of the future, let our minds dwell on present realities—on the scene immediately before us. We are about to send forth some on a high and holy errand. What is the

treasure to be entrusted to their keeping—the good thing to be committed unto them? That, brethren, which in your sight we shall place within their hands—the law and the testimony, the Gospel of the blessed God, “the truth as it is in Jesus.” We send them on a difficult and arduous warfare—to assail and storm the citadel of the human heart, to grapple with the consciences of men. And if it be asked whether there be any link which connects the message and the heart, any hidden adaptation of the truth to the wants of the conscience, the text comes forward to assure us that, if we handle not the Word deceitfully, if we bring forth in its life and love and purity the heavenly record, we shall then “by manifestation of the truth commend ourselves to every man’s conscience in the sight of God.”

Such is our subject—that the truth, if rightly divided, carries with it evidence and power to the human conscience. Time will only admit of our noticing some of the simpler elements of that truth, connecting each as we pass with the conscience, to whose most crying wants it is adapted by infallible wisdom.

We turn, then, to the sacred volume, and what is the hue and colouring which tinges the whole? In its opening pages there is a Paradise, but a Paradise soon forfeited and lost; and from that moment there is sin, the curse, and death. In the closing chapters there is a Paradise restored and regained, access once

more to the tree of life, with the blessed assurance, "There shall be no more curse." But, between these limits, it is the history of a sin-stained, sorrow-stricken world. In patriarchal times, before the Flood, we are told that, when the heart-searching eye of God was turned on man, "every imagination of the thoughts of his heart was only evil continually." When the Holy Land was rising to its highest glory, in the reign of David, the confession is still the same — "There is none righteous, no not one;" and every organ of man's varied frame is referred to as steeped in sin and employed in the service of iniquity; and when the great Apostle of the Gentiles would send the glad tidings of salvation to the centre and metropolis of the civilised world, the commencement of his Epistle to Rome, when she had only just passed the zenith of her greatness, is sufficiently humbling to man's pride and highest wisdom. He lays the foundation broad and deep: he first arraigns the Gentile world before the bar of God, and adduces the black and awful catalogue of their sins; then, passing to the more highly-favoured Jews, he proves them alike inexcusable, though under brighter light. He draws from the survey the sweeping and inevitable conclusion that all, Jew and Gentile, "have sinned, and come short of the glory of God," so that "every mouth is stopped, and all the world is become guilty before (subject to the judgment of, marg.) God." Nor are they

mere outward actions which thus stamp the character in the sight of the Most High: the Saviour, who spake knowing what was in man, ascends at once to the source and polluted fountain-head, and tells us, "out of the heart proceed evil thoughts," and after enumerating the deeds of darkness which have their origin there, adds, "These are the things which defile the man." In the Sermon on the Mount, too, He brings forward the outward prohibitions of the law, but He reveals at the same time a new and higher commandment, which would forbid not the act alone, but the thought, the look of sin. To point only to one other summary of the offspring of the natural heart, St. Paul sets before us the works of the flesh, which are, he says, manifest and open to the eye of all; and among them he specifies both what man is accustomed to term the more flagrant offences, and sins of temper, thought, and belief.

Does, then, the conscience of man endorse this verdict?—when we adduce this picture, is the portraiture acknowledged to be correct? We think so. After thought and reflection, man is forced to bow, and to cry out with the leper, "Unclean, unclean!" Not always at first, it is allowed. In approaching the heathen, how difficult at the outset to convince of sin! There is the deep incrustation of ages of false worship, the superstitious usages received by tradition from their fathers—there is the callous conscience, seared as with a hot iron. All this

is difficult to penetrate, so as to pierce to the very quick. Yet despair not; introduce the light of truth; do not heal the hurt and wound too slightly, saying, "Peace when there is no peace;" but probe the sore with steady and unflinching hand, bring out the abominations which lie concealed in the depths of the chambers of imagery; and, though there may be some delay, there will be soon a felt uneasiness under the condemning power of the law. Pricked in their hearts, as at the preaching of Peter, their consciences accusing them before a holy God, they will cry out, "What shall we do?" They will say, with Job, "I abhor myself, and repent in dust and ashes," or, with the publican, "God be merciful to me, a sinner!"

On this dark background how bright and lovely appear the lineaments of the Sinner's Friend!—how cheering to hear the voice which says, "I am come to call, not the righteous, but sinners to repentance." We have now the manifestation, not of man in the depth of his degradation and corruption, but of God in all the riches of His Divine perfection.

And how, then, shall this glory be revealed? To gaze upon it in the dazzling effulgence of Heaven would be too overpowering for the creature; but all can see and adore, when God spares not His Son—when the well-beloved of the Father, in His bosom from all eternity, stoops from His Throne to take man's nature, to bear man's load of sin. The rays of the

Godhead, mellowed and subdued in mercy to man's infirmity, shine with unspeakable grace in the Saviour, who is "the brightness of His Father's glory, and the express image of His person." In Him, and in Him alone, we behold a life without spot or taint of sin, and a love which, in its length and breadth and depth and height, passeth human knowledge. How near is the Redeemer brought to the despairing sinner, "made sin for us, though He knew no sin" — how near is the returning prodigal brought to God, when, in the affecting language of the parable, the command is given, "Bring forth the best robe, and put it on him," and we are made "the righteousness of God in him!" And is there not a melting tenderness of appeal in this revelation, which perhaps no other way of salvation could have had, when, in contemplating the agony of the garden or the unknown sufferings of the cross, we so view all as to say, "He loved me and gave Himself for me: surely He hath borne my griefs and carried my sorrows; the chastisement of my peace was upon Him, and by His stripes I am healed?"

Has not, then, this message, when unfolded in its simplicity, an acknowledged power to subdue the stony heart? Ought not this to be our highest aim, to "preach not ourselves, but Christ Jesus the Lord?"—our one determination, "to know nothing among our people but Jesus Christ, and Him crucified?" Here would be the one all-sufficient answer, when

the heathen, smitten under sin like the Philipian gaoler, would come to us, saying, "What must we do to be saved?"—"Believe in the Lord Jesus Christ." But when they further cry, with the blind man of old, "Who is He, that I might believe on Him?" let us take care that we display, as with tongues touched with a live coal from the altar, the full grace and glory of the Saviour, so that we do not darken or cloud the Sun of Righteousness when ready to arise with healing on His wings. Oh, what a task, to set forth aright to the benighted mind of the heathen the full character of "Emmanuel, God with us"—the beauty and attractiveness of Him who is "the chiefest among ten thousand, and altogether lovely!" Has He never suffered (I speak now to those of us who have laboured long in His service) at our hands, through the imperfect outline which we have given of His ineffable love?

But, blessed be God, we are not left alone. We are to declare, also, that power which can draw to the Saviour, and apply the blood of sprinkling to the heart and conscience; we are to manifest the reality of that new creation, which is the sure effect of the reception of the tidings of redemption. "If any man be in Christ, he is a new creature;" and this creation advances by the Spirit's power, as order and beauty and harmony uprose at first through His life-giving energy. As we gaze upon the Saviour, the Spirit acts upon the soul with

quickenings and transforming effect. Such is the Apostle's reasoning, as he proceeds to illustrate our text—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus."

Now, however man may be disposed to cavil at and question any such action of the Spirit—however the unbelieving may deny "the life of God in the soul," yet does not the manifestation of this truth commend itself to man's conscience? Is it not a matter beyond doubt that there are many who rise to a higher Christian level than the mass of an unthinking world—that there are many who seem to live in order to follow the Saviour in doing good, who exhibit in rich abundance some of those fruits of the Spirit which the Apostle enumerates? Are there not some who, according to his expressive words, are "the Epistles of Christ known and read of all men?" Has not Christianity raised and elevated thousands who have lived and died in its faith; whereas man's highest wisdom and philosophy left him powerless, without clear hope in the future; without any adequate motive to holiness in the present life? The springs of nature remained untouched, the fountain still polluted. And whence, then, the energy which quickens those dead in trespasses and sins? The answer of the inspired record would be, It is "the Spirit

poured from on high ;” and the language of the soul which has experienced the change re-echoes the confession, “ One thing I know, that whereas I was blind, now I see.” And where, if not in the domain of heathenism, shall we see the extent and reality of this transformation, this new creation of the soul? Is it not so, when “ the wilderness becomes as Eden, and the desert as the garden of the Lord ?”—when the drum and the conjuror are abandoned, and the voice of prayer and praise are in the tent and dwelling ?

Yet often the voice is unheeded, and we marvel that the prisoner prefers bondage to freedom, and seems even to hug his chains. The reproach is taken up and sounded in our ears, that the story of the cross has lost its efficacy, and that we must resort to some other means. Not so ; we fall back upon God’s word, and have another truth ready to manifest, and challenge the unbeliever to gainsay it. When the heathen close the ear, and turn away the shoulder, and reject the praying father and the way of peace, we only see how true is the declaration of the Apostle following our text, that “ the god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” Yes ; “ if our Gospel be hid, it is hid to them that are lost,” and it is Satan’s work. We sow the seed, but, ever as we sow, an enemy sows the tares.

Here, then, is a range of truth to develope and reveal, the agency of Satan, his empire and kingdom, his power over the poor heathen, his hold of the human heart. We are to set him forth as "the spirit that now worketh in the children of disobedience;" to show the sinner whose slave he is while he boasts his freedom, with whom he is closely allied here, with whom he will, except he repent, be eternally allied hereafter.

And I know not any doctrine which has a readier echo within than this. The systems of false worship, the fears of the heathen, all proclaim a spirit from beneath, whom they serve while they dread his power. While, then, with Paul we declare the nature and attributes of the true God, and say, "Whom ye ignorantly worship, him declare we unto you," so let us fully disclose to them the power and subtlety and malice of that spirit, whom they fear from the depth of their soul, whom they propitiate by a thousand varied offerings, whom they have even in some places enthroned as an object of worship.* Oh! if we faithfully laid bare to the view of the deluded votary Satan's true character, should we not, more frequently than we do, take away "the prey from the mighty," deliver the spoiled from the cruel oppressor, and bring home many a convert to the fold of the Good Shepherd?

* See Appendix, No. I.

Have we not one other truth besides, brethren, to manifest to all? As Scripture closes with the Revelation, have we no power to lift the veil, no knowledge of the secrets of the other world to impart? Is there not the simple disclosure of a day, which will include within it the history of our lives, a day in which all the apparent irregularities of earth will be done away, and "God will judge the world in righteousness by that man whom he hath ordained." In these three chapters, that of our text and the two which follow, which describe so fully the minister's work and service, his message, his trial and reward, St. Paul omits not this. It is as "knowing the terrors of the Lord that we persuade men," remembering that "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether they be good or bad." To the sinner it is the day of wrath and revelation of the righteous judgment of God; to the believer it is the judgment-seat of Christ, to whom he has looked for pardon, for righteousness and acceptance.

And has not the world ever anticipated such a judgment,* though groping in darkness for a way of escape? To die would be accepted by many as a happy release, but "after death the judgment" plants the thorn in the dying pillow, disturbs the worldling in the midst of his

* Appendix, No. II.

mirth and pleasure, as he sees the writing on the wall, "Weighed in the balances and found wanting." Let this be your lever to shake the sinner from the sleep of death ; fix it deep within, and give him no rest till "justified by faith he has peace with God," and can joyfully anticipate the sight of the Redeemer's face, the sound of His voice welcoming him, and saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world."

Such is a very imperfect outline of the truth which you are to unfold,—sin in its deformity, and the sinner's Friend, God manifest in the flesh ; the new creation and the power of the Spirit ; the kingdom and agency of the god of this world ; and beyond the grave the judgment, with its awful issues ; an eternity of blessedness in the mansions of our Father's house with Christ and the redeemed, or exclusion from God's presence, companionship with the lost, which is Hell for evermore. It is this message which, spoken in love, in demonstration of the Spirit, and in power, will commend itself to the consciences of all, or, as it has been more closely rendered,* to every conscience of men — to every varied phase and complexion of the universal conscience — to the sinner in the towns or crowded haunts of civilisation, as well as to the wanderer of the lonely wilderness—to

* Appendix, No. III.

those immersed in the subtle disputations of Eastern philosophy, like the Chinese or the Brahmin, as well as to the unlearned and uninquiring Indian of our land, who, in his idea of a Supreme Being, rises at times but little above the powers of nature, by which he is surrounded.

In application let me first address a few reflections to you all.

What an evidence, Brethren, of the Divine origin of God's word, that it should thus speak to those of every country, kindred, and clime? What other book or volume can thus assimilate itself to the varying condition of the creature, and, translated into every language, still retain the same irresistible, all-subduing power, commending itself* to every human heart? How awful to reject a message bearing such credentials of authority from heaven!

Again, how simple the procedure of the judgment of the great day! God has given you a two-fold guide, — a voice, a monitor within, his vicegerent in the soul, — a guide without, the record of inspiration. The former partakes of the infirmity of man; it has lost its acuteness and sensibility, and is liable to be darkened and perverted ever since man's fall, but the external guide is infallible. Conscience may err and prove unfaithful, but God's truth is unchangeable. Remember, then, that the

* Appendix, No. IV.

Word is the ultimate and superior rule,* which is to find its way to the heart, and commend itself to the enlightened conscience. But both will judge you at the last day; the words that Christ hath spoken, the Gospel which He hath offered you, and your conscience will then bear witness, your thoughts accusing or else excusing you in the day when God shall judge the secrets of men by Jesus Christ according to our Gospel.

And only once more, has the truth yet found its way to your heart, has the bow drawn at a venture carried the arrow of conviction right home? Have you ever trembled like Felix on hearing of righteousness, temperance, and judgment to come, and yet put the subject off to a more convenient season? If your heart condemn you for thus trifling with His message, God is greater than your heart and knoweth all things. But if sin has driven you to the Saviour for pardon and forgiveness, and the Spirit, shining on the word and work of Christ, has filled you with joy and peace in believing, then God's ministering servants "by manifestation of the truth have commended themselves to your conscience," and, as you think of the human instrument that first led you to the Saviour, you can unhesitatingly say, "By this we know that he is a man of God, and that the word of the Lord in his mouth was truth."

* Appendix, No. V.

And, now, to address myself more immediately to those about to be ordained.

Isolated and separated from the congregation, you are about to receive individually your high commission, and to each of you individually would we say a few words. For this we might almost claim apostolical example and precedent. As we have Epistles addressed by the great Apostle of the Gentiles to churches, to those called to be saints in various spots, as Ephesus, and Rome, and Corinth, so have we Epistles addressed by him with tender and yearning affection, with solemn and searching power, to individual pastors and ministers, as Timothy and Titus. Thrice over he addresses Timothy, as if standing solitary before him to receive the sacred admonition—thrice in almost the same thrilling words he says, “I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and His kingdom, preach the word.” Far be it from us to place ourselves by the side of the Apostle, or to claim for ourselves any thing of the like authority and power. Yet, as in the sight of the same God and the same gracious Saviour, who will bring ministers and people into His presence, would we charge each of you, “Preach the word.”

To you, my beloved brother,* who are only to be advanced a step in the ministry this

* Rev. T. Thistlethwaite Smith, C.M.S., appointed to relieve the Rev. Robert Hunt, at Stanley, English River.

morning, it is painful to say farewell. Painful, after having gained the affections of young and old, parents and children, to have you separated from my own flock. Painful, for me to lose you myself, after you have for a year served with me "as a son with a father" in the bonds of the Gospel. But we are few of us entirely free to act or to choose for ourselves or others. Few less free than a Bishop, for he must seek not his own things, but the good and welfare of the churches at large. Here the way of God is plain, and were I to detain you among us, it would be an injustice to him, whom you go to relieve, after a period of long and arduous service.

You go to a double work—to labour among two tribes, the Chippewyan and the Cree. I place the former first, for though sent to both, I would regard you as in a more especial manner the Apostle of the former. The Cree work is so far matured by publications and translational labour, that all is in a measure ready to your hand. Should you be able by God's grace to lay as secure a foundation—to reduce as fully to form and symmetry the Chippewyan tongue, you will have achieved a great work, and secured for yourself the gratitude of thousands yet unborn. You go then with your earthly happiness completed, and with the affectionate and hearty prayers of those among whom you have broken the bread of life; may God guard you from all harm and danger by the

way, may He incline to you the hearts of many, and give you a rich harvest of souls in the day of Christ's coming.

More solemn, if possible, on your part and more anxious on mine, my dear brother,* is your first step into the sacred office. You are to "put your hand to the plough," and never again to look back; you are to be "an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." You have, however, had some experience and acquaintance with the work. From a child, with almost your earliest recollections, you witnessed the planting and growth of the Indian settlement which your late father aided much in promoting, labouring in the instruction of the young, and in the settlement of the early converts for more than fifteen years. In the same quarter you afterwards took part yourself in training the little ones of the flock, and very many of these personally attached to you, and we may presume benefited by your instructions, are here to-day to be your witnesses, to hear your vows, and follow you with their prayers. Some among them remonstrated with me when I moved you hence, and thought, as they expressed it, that their good was being sacrificed to the welfare of smaller stations abroad. You went forth, however, cheerfully when called on to do so, and for some years have carried on the

* Mr. Thos. Cook, Catechist, Cumberland House.

good work in the Indian field. It was thought that your father was attempting much, when laying the foundation of an infant church here; is it not a mark of progress that you should endeavour to do the same five hundred miles to the north and west? Your sphere would be Cumberland and Carlton, spots of growing interest, the latter especially, we feel assured, destined to play a more conspicuous part in the future history of this land. While others go to that neighbourhood in pursuit of perishable treasure, led thither by the gold that glitters and soon comes to an end, you go to gather up some jewels to place in the Redeemer's crown. Oh! be faithful to that Saviour who places this honour upon you, be earnest and zealous for souls, be faithful onwards unto death, and then you will receive the crown of life.

And what shall I say to you, my dear young friend,* to whose ordination and ministry I have looked forward with only too fond a hope? No anxiety do I feel about your fitness for the work before you, as regards intellectual acquirement or spiritual experience. It is only the delicacy of your earthly frame which causes me any solicitude,—the spirit is ripe and willing, but the flesh is weak. But we rest assured that God has His work to effect by you, and it is not for us to measure the length of ministry which may be allotted to you. If, however, its

* Mr. Henry Budd, Jun., of the Church Missionary College, Islington.

span may be the shorter, "be instant in season and out of season," preach not only by the lip in the pulpit, but also in private, by unfolding the comfort wherewith Christ hath comforted and sustained you. Bring out the treasures of your own experience; Christ may lead others to Himself by their seeing you "patient in tribulation, rejoicing in hope, and ever serving the Lord."

It is a day longed for and often humbly prayed for, anticipated for many a year, and, though it comes not exactly as we looked for it, let us not doubt that it comes charged with the Divine blessing. As I ordained your father, the seal in a peculiar sense and first-fruits of my apostleship ten years ago, it is no ordinary privilege to be spared and permitted to ordain his son. How many, who have watched over your growth, are here to-day to witness your self-consecration to the Lord! Your father, who gave you to God in infancy, and permitted you to go to a distant land with the eager expectation of receiving you thence fitted and qualified to be an ambassador of the cross. The Archdeacon,* under whom and in whose school you gathered up the first lessons of sacred truth, and lisped your first prayers and hymns. More I cannot add, except that, as it was my happiness to train your opening mind and educate you as one of my own children, so

* Archdeacon Hunter, then in charge of Christ Church, Cumberland.

now it must be one of the greatest pleasures of my life to give you to the service of the sanctuary. Should the shadows of Heaven gather prematurely around you, we feel still that the words dropped from your lips in the interval may be only the more precious, the more fruitful in winning souls. We grudge you not an earlier entrance into Heaven's rest, should God so appoint, for we know that "to depart and be with Christ is far better," but we would earnestly pray to-day that God may restore you to bodily health and strength, and that years of usefulness may be granted you in the earthly vineyard. With our prayers on the spot would be mingled those of others, your companions and associates, to whom you were endeared in that school of the prophets, the Missionary College at Islington. Those who were over you there will hear with pleasure the tidings of this day, and those with whom you took sweet counsel, now scattered in their fields of labour in Asia Minor and India, in Africa and British Columbia, will delight to bear you in their hearts at that hour, when by mutual consent you join, though parted, in intercessory prayer for a blessing on your common work.

Nor is it a little remarkable, that the day of your father's baptism is that of your own Ordination. Thirty-nine years ago to-day* did Mr. West, the first clergyman in the land,

* July 21, 1822, when the Rev. H. Budd believes that he may have been about seven or eight years old.

baptize your father, after hearing from his lips a simple confession of his faith. On this same day, this sacred Anniversary, marked and hallowed by this recollection, after having received your solemn profession, would I send you forth. May God in His great mercy recruit your strength; may He make His grace sufficient for you; may He perfect His strength in your weakness. "God be gracious unto thee, my son."



APPENDIX.

No. I.

WHILE preparing this Sermon we noticed what appeared to be a striking illustration of this statement in a speech made last Christmas by an influential chief of the Oneida Indians, in the diocese of Bp. Kemper, Wisconsin. This man, six years ago, was a most determined enemy of the mission and missionary. He then declared that he never would enter the Mission Church. He is now a staunch friend of both, and a devout communicant. After divine service on Christmas day he invited all to his house, and, in an address to the missionary and those assembled, said: "I am glad we have met together here as Christians, on this birthday of Christ. I thank God that we have been taught the doctrines of Christianity. We are much more happy than our forefathers. Our fathers died without a knowledge of a Saviour. We have the Gospel of the Saviour preached to us. Many of us love the Saviour. Many try to obey the Saviour. We all wish to be saved in heaven at last. Still we are ignorant, and sinful, and foolish. We are still in darkness. The white man's knowledge is like the clear, bright light of midday. The Indian's knowledge is like the uncertain light of daybreak. A few years ago we were in the black darkness of midnight. We now begin to see the small light of morning. The Gospel of Christ has led us so far towards the clear light. We go on slowly

towards the light. I see for myself that we go forward a little every year. I hope that we shall soon reach the light of midday. Christianity has done all for us that has been done. Christianity is able to raise us to the same height to which it has raised the white man. I thank God for His goodness to us. I thank all men who have helped us to learn so much as we have learned. A few years ago, when we made a feast, we danced wicked dances, and did many other wicked things. **THEN WE WORSHIPPED THE DEVIL.** To-day we have been to Church—we have worshipped the true God to-day. We have thanked our great Father in heaven to-day, for sending His only Son into this world to be our Saviour. So we are now Christians and not heathens. We are not perfect Christians, but we are much better than heathens. This is all I have to say.”—*Spirit of Missions*, June, 1861.

No. II.

“There is awakened by the conscience a sense of guilt—a sentiment no less strongly impressed on man’s mind than a sense of merit. It is by it, too, that there is raised up that fear of a supernatural power, and of coming judgments, which is felt at times at least by all savage tribes, indeed by all mankind, except in so far as it may be suppressed by speculative unbelief or artificial means. The feeling of reproach as to the past, and of apprehension as to the future, is one of the characteristics of humanity, and he who overlooks it has lost sight of one of the most striking qualities in our nature, and must have in consequence a very imperfect, nay, a positively erroneous view of man’s moral condition. It is this sentiment which, more than anything else, has

retained the idea of God—in some cases very vaguely—among all nations; it is upon it that the Christian missionary seeks to operate in addressing heathen nations; it is this same feeling which constrains all men to feel, at least on certain occasions, that they need a religion. The *moral monitor* in man closes all its proclamations by pointing to God as a judge, and to a day of righteous retribution.”—*Method of Divine Government*, M^cCosh, p. 341.

On the subject of the human conscience, its disorders, the restraints upon it in the present world, and its awful development when these are withdrawn hereafter, we know nothing superior to Book III. chap. 2 of this work. It ought to be read by every student as a necessary supplement to what has been written on the point by Butler and Chalmers.

No. III.

Dean Alford, *in loc.* “Every conscience of men, *i.e.* every possible variety of the human conscience; implying there is no conscience but will inwardly acknowledge this, however loth some may be outwardly to confess it.” He quotes the words of Chrysostom, with which we sympathise more than he does, Οὐ πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμὲν κατὰ δέηλοι.

No. IV.

Most readers must be familiar with the very able and intellectual sermon by Dr. Caird on our text, in which

he starts by meeting the objection which might naturally suggest itself to the mind, that, if the truths of revelation commend themselves to the conscience or consciousness of man, it might be thought that man, by the unaided exercise of his consciousness, could have discovered them. To all such questions, the obvious answer as he states would be, "that the power to *recognise* truth when presented to us, does not by any means imply the power to *find out or originate* the same truth."

No. V.

It would appear to be one of the leading delusions of the day, one of the errors pervading the "Essays and Reviews," to "put conscience between us and the Bible, to make conscience the supreme interpreter."—See *Essays*, Dr. Temple, p. 51. This seems well met and refuted in the following passage:—

"It is only a perverse ingenuity and an unwise delusion which would make man's own conscience the highest appeal in matters of right and wrong. . . . As man now is, the Bible declares, and reason assents to the declaration, that the law of God is our rule of right and wrong, and that the transgression of that law is sin. Let conscience hold its proper place and do its proper work in our moral life. It is the witness of the law of God. It bears witness, true or false, according as we use it, and we are responsible if it leads us astray. It is capable of judging aright, it can and does recognise that which is right, and true, and beautiful; it knows the voice of God when He speaks to it, and is bound to give His message to our hearts. The Apostle confidently appeals to it; 'by manifestation of the truth commend-

ing himself to every man's conscience in the sight of God.' Even the heathen have this inward witness to an established law, and will be judged according to it. As a measure of right in this *secondary* sense, and as the exponent of the will of God, conscience admits of various degrees of accuracy. . . . But in general, and in every particular case, it is the positive law of God, read by us in the acts of His providence and in the word of His revelation, and interpreted to our hearts by His own Spirit, which determines the right and the wrong."—*Confirmation Sermons*, by Dr. Pears, p. 34. So also, *Dr. M^cCosh*, p. 325 : "Taking into account the circumstance that man's conscience is perverted, we believe it to be absolutely necessary, in order to its rectification, to have a revealed law acting the same part as the dial, when it is used to set to right the disordered timepiece. . . . It is one of the most beneficent of the effects of the law of God written in the Bible, that it rectifies the conscience, which has become deranged, and bewildered in its derangement, and so needs a hand to guide it back to its right position. It is another of its beneficent effects that, being used as an instrument for this purpose by a higher power, it restores to the conscience its primitive discernment and sensibility, when it becomes a constant monitor against evil, and a means of prompting to all excellence."

BRITAIN'S ANSWER TO THE NATIONS.

A

Missionary Sermon,

PREACHED

IN SAINT PAUL'S CATHEDRAL,

ON SUNDAY, MAY 3, 1857.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

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TO
THE RIGHT HONOURABLE AND RIGHT REVEREND
ARCHIBALD CAMPBELL,
LORD BISHOP OF LONDON.

MY DEAR LORD,

It was one of my greatest pleasures on reaching England to hear of your Lordship's deserved appointment to the high and exalted station which you occupy, and afterwards to be present at your Lordship's Consecration, and to mingle my prayers with those of so many others on that solemn occasion. I could not but think at the time of the days of boyhood spent together, of intercourse so happily commenced at the outset of life, and friendship continued without interruption, save by distance from each other, for more than two-and-thirty years.

Nor could it be a small gratification to be invited, through the kindness of your Lordship,

to represent the case of my far-distant Diocese, the wants of the Indian of the wilderness, in the centre of light and civilization. How different the circumstances of the Church from the time when sermons were preached by Ridley and Jewel at Paul's Cross! It is, if I mistake not, instead of them, that your Lordship has now the appointment of the Morning Preacher in the Cathedral; and this has given you the opportunity, so happily seized, of combining within its walls the voices from the East and from the West in the compass of a single month. Our beloved Church would now be in act, what your Cathedral is in type and figure, an overshadowing mother, embracing under her wing many Churches, and stretching her boughs unto the sea and her branches unto the river.

Does it not afford a proof of the vast extent and energy of the Church of the present day, that in my remotest boundary I find those who bear the license of your Lordship's predecessor—that in Vancouver's Island our Dioceses meet? It will be matter of deep thankfulness if I am ever permitted to visit that spot, and carry out in any measure your Lordship's wishes there. And the happiest day of my life, in anticipation, would be that on which, if health and strength be

granted, I may gaze on the distant Pacific, and feel that I have traversed the land from sea to sea.

It is, I am sure, needless to ask for myself and my land a casual remembrance in your Lordship's prayers; and it is, I trust, equally unnecessary to assure you, that from the West our hearts will often revert to the centre whence we were sent forth, and our prayers will ascend for him to whom, in an especial manner, the care of the Missionary Churches of Britain is entrusted. That your Lordship may be abundantly strengthened by God's Spirit, in the overpowering charge committed to you; that you may ever possess, what you have already so largely gained, the affection and esteem of an attached Clergy; that many days of health may be given you on earth, and many souls, at the great day of the Lord, prove your joy and crown of rejoicing, is the sincere and earnest prayer of

Your affectionate friend and brother,

DAVID RUPERT'S LAND.

LONDON, *May* 25, 1857.

A SERMON.

*“What shall one then answer the messengers of the nation?
That the Lord hath founded Zion, and the poor of his
people shall trust in (marg. betake themselves into) it.”*
—ISA. xiv. 32.

THE stream of time is ever presenting a succession of similar events. Historical parallels are found to recur in ages and countries the most remote from each other. For one such parallel we have the highest authority, that of inspiration. Linked as the two portions of the volume of God are together, we cannot doubt that the historical record of the Old Testament is in some way to be reproduced under the New. The Spirit by the Apostle has told us that all things which happened to the Israelites happened unto them for ensamples, and are written for our admonition. And so, casting off Jewish peculiarities, and that which marked out the dispensation as only for an isolated people, and for a passing season, we can always draw from what we read of them some saving instruction for ourselves.

Now, in the earlier portion of the chapter of our text, we have, you will remember, the thrilling and magnificent prediction of the overthrow of the King of Babylon, and the deliverance of the people of the Lord. We have the haughty monarch represented in bold imagery, as welcomed by his compeers in the unseen world,—his pomp brought down to the grave, the worm spread under him and the worms covering him. As a pledge of the fulfilment of the more distant subject, the Prophet adduces the destruction of the host of the Assyrians, the army of Sennacherib, almost at the very gates of Jerusalem. And then he passes to notice events nearer at hand. Under Uzziah the Philistines had suffered severely and been brought low, but during the reign of Ahaz their courage had revived, and on the accession of Hezekiah they still hoped to be able to carry out successfully their plans and projects.

The Prophet is commissioned to declare that it will be even worse for every enemy of Jerusalem under Hezekiah; that under him the power of God's people will only be more confirmed; and that if any come to sue for peace, or to inquire regarding the wonders and deliverances wrought for Judah by God's arm, they are to be told "that the Lord hath founded Zion, and the poor of his people shall trust in it." May not, then, this message of comfort to Jerusalem prove one of comfort to ourselves? Ages have passed away

since these words were written, and yet, enlarging our field of view, and changing our standing-point, we may perhaps be guided into some profitable and suggestive reflections by means of them. We would contemplate,—The Question which seems implied in the words,—The Answer contained in them, and,—The Ingathering of the poor into the Zion of the living God.

To view then, first, the Question of the text, and the analogous and corresponding question, proposed by many around us at the present day.

The messengers in the case before us were those sent by a small tribe, or if, with some commentators,* we admit the word to be a plural noun (nations), they were those sent by a few of the surrounding tribes, to inquire regarding the actual position and true strength of Judah and Jerusalem. Now the nation to which the appeal was made, measured in the balance of earthly kingdoms, was but a small one, insignificant when compared with Babylon the golden city, or with the power of the proud Assyrian; and yet, there was a might on the side of this despised people which proved that God was with them. What a miracle and marvel Jerusalem must thus have appeared to the nations dwelling on the earth, to the messengers of the nations who came to inquire regarding her! They visit a country of narrow and confined limits, they find

* The Septuagint has the plural, and this Vitringa also prefers.

within it inhabitants scarcely known beyond their own borders ; but they approach Jerusalem, and they are told that this is the city of the living God. They see the outward glory and splendour of the Temple, and they hear of its hidden, its inner magnificence, its holy and holy of holies. They go about Zion and mark her bulwarks, and, as they retire, they feel that her protection must be from heaven. And to the messengers, whatever their errand or object, whether from Babylon or Assyria, from the Philistines or any of the nations around, the one answer to be returned by the command of God is the same, "The Lord hath founded Zion."

Where, then, is there anything corresponding to this at the present hour ? There is, surely, a land to which the messengers of the nations come ; nations, that scarcely know her position, feel her power ; and they send their ambassadors from afar, to ascertain if possible the secret of her strength and security. The tide of revolution sweeps over other lands, but is rolled back from this one. Her foes are many and powerful, but they all feel that there is a mightier arm than that of man arrayed on her side. She prevails far and near through the terror of her arms ; but she has other victories, — her peaceful conquests that she carries to the ends of the earth, the triumphs of the Gospel of Christ. It is not that we identify the land with Zion, or confine the term to our own Church or country ; rather is it because of

her connexion with Zion that God blesses the land, because in her the Zion of God is planted and cherished, by her the borders of Zion are enlarged and extended; and while she remains thus favourable and gracious to Zion, God will make her a praise and a glory in the earth.

The messengers of the nations, then, come to Britain, to behold her power and to demand the secret of her strength. If able to hear the voice of God addressing her in the words before us, if she but listen to them and follow out their spirit, how sure and invincible her position! for how long a period may she still have cause to say, "The Lord of hosts is with us, the God of Jacob is our refuge!"

But, narrowing for a few moments our view, and taking the words in a subordinate application, the present, we would remark, is peculiarly the season of inquiry regarding her spiritual strength, the amount of her peaceful progress. Year by year as the wheels of time roll round, meetings are held as at this time to inquire and tell what God hath wrought.

The question, for example, that would suggest itself to the mind,—the question that might first be proposed, would be, Whether any other tribe or nation dwelling on the earth, hitherto in heathen darkness, has through another year received the message of salvation and accepted the offer of grace?—is any fresh country accessible to the feet of the messenger of peace, of him "that bringeth

good tidings of good, that publisheth salvation?" And, brethren, it is surely a privilege to hear of a continent opened up,* of a wilderness beginning to blossom,† of tribes casting off the bondage of superstition and the cruelties of war, and rejoicing in the glorious liberty wherewith Christ makes free. How cold and insensible the heart which can listen to the recital of such tidings unmoved!

And then, too, another question would naturally follow: Has the word of God penetrated farther through another year; has it been translated into any fresh languages, so as to speak to another nation in their own tongue of the wonderful works of God? Here another noble Society would take up its tale, and number up the languages of earth, in which the voice of the living God is now speaking to man. And in this way each year would bring in evidence, that the word of the Lord is having free course and being glorified. If, then, you believe that the leaves of this tree are for the healing of the nations, is not the duty laid upon you to spread them in every tongue, through which the heart of man can be approached?

Nor would the questions relate only to the work abroad. It might be asked, While sympathy embraces the heathen afar off, does it also overtake the wretched and the outcast at home? And while the hand of pity is stretched out to succour such as have never heard the joyful

* Africa.

† Rupert's Land.

sound, from their distance in remoter lands, the same hand is found seeking out those who have cast off the fear of God, and drowned the thought of religion, though near them, and at their very doors.

Are there not others, also, regarding whom the minds of all would anxiously inquire,—those, once the people of God, now for a season afar off, though still beloved for the father's sake? As the light spreads over the world, and the fulness of the Gentiles seems to approach, how eagerly would the believer ask, Is the time to favour Zion, the set time, yet come? And on this head information would be given, and we should learn how God's people are earnestly pleading with Him to arise and have mercy upon Zion, how His servants take pleasure in her stones, and favour the dust thereof.

Now these, it is readily allowed, are scarcely the subjects on which the messengers of the nations might inquire. They would be more likely to ask about the wealth and outward resources, — the treasures of the land, as in the very time of Hezekiah; they might desire information regarding her naval and military power, or the measure of comfort and happiness diffused throughout the nation at large. And yet, after beholding these things, and gaining the fullest detail about them all, would there not be, beyond and beneath, something for which they could not account, and which would still

require farther explanation? And is it not the case, that if they looked into the matters of which we treat, the solution, or, at all events, a partial solution, might be found? Is not Britain's a moral weight among the nations—the weight of Christian character and Christian influence? Is not her greatest glory the guardianship of the truth of God—is not her high vocation its dissemination throughout the world? And, therefore, the secret of her strength lies very much in the exercise of the trust committed to her. “Put in trust with the Gospel”—what a gem on her brow! Oh, may she not be ashamed to reveal this, when the messengers of the nations ask her of her strength; may she have grace to declare God's glory among the heathen, and His wonders among all the people!

But this would appear more fully by considering, secondly, the Answer furnished in our text. How full of calm and simple dignity the short reply,—“The Lord hath founded Zion!” Whatever the fluctuations around; whatever enemy may approach her; from whatever quarter the messengers may come, and on whatever errand; what security in the assurance that her foundations are upon the holy hills, that the Lord loveth the gates of Zion! Sennacherib felt this when the voice of God declared, “I will defend this city for mine own sake.” Babylon felt it when the hour of her doom arrived; and the Philistines watched in vain for the moment

when they might triumph over God's heritage, and trample them under their feet.

But where, and what is the foundation, since Jerusalem hath been trodden down, and her glory swept away? Was there not something connected with Zion which shall never end? Was there not a foundation laid there of a building, which shall only be consummated and completed in eternity? Listen to an Apostle, quoting the words of our Prophet:—"Behold, I lay in Zion a chief corner-stone, elect, precious, and he that believeth on Him shall not be confounded." As here explained by the Spirit, the foundation would seem to rest on the work and word of Christ. The stone, which is become the head of the corner,—this, you well know from His own gracious declaration, is the Saviour, in the fulness of His finished sacrifice—the blood shed upon the cross. But the same passage links very closely the stone and the believer's faith; it describes the stone as elect and precious, and because of this sets forth the necessity and privilege of a living faith. There is, then, a work wrought out and accomplished, and there is the record of that work to be believed and rested in; or, to express it otherwise, the work and the word of Christ. Oh, what a blessed foundation here! the blood of Emmanuel, God with us! the voice of the Spirit speaking to us in the word! Let either of these be dimmed or obscured, and the ground on which the sinner

depends for acceptance totters beneath his feet ; let the virtue and reality of the sacrifice be questioned, and where is the sinner's hope for the pardon of sin? and let the Divine inspiration of the record be doubted, and where is the assurance that the declaration of forgiveness is from God? But, with the work and word of Christ in all their glory, how strong the sinner's hope—how blessed the ministry of souls! This is the message of sovereign efficacy,—this the secret of victory over the powers of darkness, for on the banners of all who would win souls from Satan, until the last one is gathered in, would be the universal inscription,—“ They overcame him by the blood of the Lamb, by the word of their testimony.”

Now to this foundation we can obviously add nothing. The work was finished when the Redeemer bowed His sacred head ; the word and record were sealed up when the volume was closed and given to the expectant Church, with the prayer, “ Even so, come.” To its security man can contribute nothing. “ Other foundation can no man lay than that is laid, which is Jesus Christ.” Man's office is but to build, to place the feet of perishing sinners thereon. As the Baptist pointed to the Saviour and said, “ Behold the Lamb of God, which taketh away the sin of the world ;” as the beloved Apostle, who saw the drops of blood falling from the Redeemer's sacred person as He hung upon the

cross, delighted to point to that fountain and say, "The blood of Jesus Christ cleanseth from all sin," so we only point to Jesus Christ and Him crucified, and invite sinners, in His own gracious words, "Look unto me, and be ye saved, all ye ends of the world."

Wherever, then, this blessed message is proclaimed, wherever the work and word are set forth, there the Zion of God is planted; and although nought is or can be added to the strength of the foundation, yet as the well-known Eastern tree plants its roots in fresh soil, and each branch becomes a tree, and all grows in solidity, and strength, and beauty, though still deriving sap and moisture from the parent stem, so it is with the Temple, which grows and spreads, though from the one foundation. Besides, as the stones of this spiritual edifice are not dead and inert, but all lively stones, full of power and animation from above, they are each of them endued with an attractive energy; and, therefore, while the foundation remains the same, the attractive power of the whole becomes, from age to age, indefinitely increased. And to all the lively stones so gathered in, from countries the most remote from the earthly Jerusalem, and to the latest periods of the Church's history, the Apostle would say, "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem."

Here, then, is the one foundation in its

essential and incommunicable glory ; yet here is the foundation, in another sense, multiplying itself among the Churches of the Gentiles. In extent of superstructure, in attractive power, how much is it gaining from year to year ! How great the privilege of planting it wherever lost man is found ! how solemn the responsibility to plant it as wise master-builders ! And as it is one spirit which reigns throughout the whole, how necessary to keep up a healthy circulation, so that the life-blood may pass to animate the extremities, and then return to the centre to draw fresh nourishment, so that the spiritual household may feel a oneness in Christ,—an intercommunion, an all-pervading sympathy !

And from what spot can the answer, “The Lord hath founded Zion,” be given forth more suitably than from the Cathedral of the metropolis of this mighty land, from which the work and the word of the Saviour are diffused through the most distant nations of the earth ? Does this our Metropolitan Church bear the name of the great Apostle of the Gentiles, and does it contain the memorials of the departed, the trophies of those who have made the British name renowned by land or sea ? Is it not as great an honour to our country to be the nursing-mother of the Churches of the Gentiles, to have it in commission to say to the messengers of the nations, “The Lord hath founded Zion ?”

If, listening to the invitation of the builder

of this imposing fabric, we look around, it is to behold the mighty effort of human genius, and the memorials of the dead ; but if we take a wider survey, and from this spot look around on the work and word of the Lord, as published and passing hence to the ends of the earth, how glorious and yet how humbling the view ! In the East the foundation is laid ; in India countries are pressed upon us, in order that the standard of the Cross may be unfurled in them. In China the foundation is planted, and, although there may be the passing cloud, our assurance would be that of the Psalmist,—“ The Lord is King, be the people never so impatient : He sitteth between the cherubim, be the earth never so unquiet. The Lord is great in Zion and high above all people.” And in the remotest West the same foundation is, we trust, planted in the recesses of the lonely wilderness, and stretching to the distant Pacific. Here, then, are Zion’s watchmen, placed on their towers on the extremest verge of the earth,—watchmen who are to declare their message, to lift up their voice to their fellow-creatures, and to plead with God for man, “ until He make Jerusalem a praise in the earth.”

While thus the messengers of the truth occupy the extremities of the earth, while they in a manner encircle the globe, who, brethren, are those who are gathered in ? The text would lead us to consider, lastly, the Ingathering of the

poor into the Zion of the living God ; betaking themselves into it, as we read in the margin.

With the experience of centuries, and the enlarged opportunities of observation of the present day, how is this confirmed? Shall we ascend even to Him, who spake as never man spake, and ask who received His word? We read that the common people heard Him gladly ; we find, that when in Nazareth He declared, “This day is this Scripture fulfilled in your ears,” the first portion fulfilled was, “The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor.” Such, too, was the Redeemer’s proof to the Baptist of His Messiahship and mission, that “the poor have the Gospel preached to them.”

And in Apostolic times, although the preaching was not without a blessing among the counsellors at Athens or Nero’s household at Rome, who were, for the most part, the willing hearers? What saith the Apostle, the most largely blessed in gathering in from among the Gentiles? “Not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things, the weak things, the base things, and things which are despised, that no flesh should glory in his presence.” Such is the general tenor of Scripture. However rebellious in the day of their prosperity, God testifies of Israel, “In their affliction they will seek me early :” by another prophet He declares, “I will

leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And does not an Apostle ask with a peculiarly impressive earnestness, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" All this would tend to show a common condition of heart, rather than one outward condition of life, as marking God's people. The motto over the gate of the heavenly Zion would be the first of the Redeemer's beatitudes,— "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Such, then, are they who are being gathered in from every country and clime by the power of the Spirit. And is it not remarkably seen at the present hour, and confirmed by every missionary record? How small comparatively the success among the proud Brahmins, among those whose minds are filled with a false philosophy in India or China! But take the African, brought low, ground down by the pressure of distress, and when the Spirit speaks, it speaks comfortably to his heart. Take the New Zealander, and the hour of his lowest depression becomes the very season for gathering almost a whole nation into the fold. Oh, that in the second generation they may preserve the simplicity of their faith, the purity of their first love!

And in our own far-distant land, brethren,

how touching has often been the tale of want and famine, coupled with the exercise of the most child-like trust in God! How often is the Psalmist's picture realised, "They wander in the wilderness, in a solitary way; they find no city to dwell in: hungry and thirsty, their soul fainteth in them; they cry unto the Lord in their trouble, and He delivereth them out of their distress!" How often is there a longing for grace, even in the extremity of earthly want,—a longing which God graciously satisfies in fulfilment of His promise,—"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in dry places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." Oh! if there be on earth, according to the expressive figure of the Prophet in the chapter of our text, "the firstborn of the poor," the poorest of the poor, we have them among our own poor Indians; and, blessed be God, from among them many feed in Zion's pastures, and the wilderness begins to re-echo with the prayer and praise which ascend from their lonely tents. How many will have cause through eternity to bless God, that Zion's foundation was planted among them; that there are the Zoars, the cities of refuge, dotting the land, to flee unto! The prouder Indian may stand aloof, and, unwilling to ac-

knowledge himself a transgressor, may behold, and wonder, and perish ; but the poor and lowly inquirer, anxious to be delivered from the burden of sin, and to be taught by the Spirit, enters in, and the universal prayer, the Litany of all the redeemed, gathered out of the lands, from the east and from the west, from the north and from the south, would be the same,—“ Have mercy upon us miserable sinners.”

And oh ! what a change passes over the scene when the poor betake themselves into Zion, and the prodigal finds a welcome in the bosom of his Father, a sympathising heart in the Redeemer, and a fountain of holiness and peace in the power of the Holy Spirit ! The land may remain outwardly the same, the severity of climate and the extremity of want may bring low, but there is in the tent the lamp which leads to endless day ; there is, as the poor Indian pines away, shivering at times, and hunger-stricken, a hope that cheers with the prospect of a place in the mansions prepared for the redeemed. God is found even now to “ comfort Zion, to comfort all her waste places, to make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness are found therein, thanksgiving, and the voice of melody.”

While thus answering the question to others, may we not, in conclusion, do well to ask our own hearts whether we are indeed on the true foundation. It is a signal blessing to behold

many building on that foundation around us, but how much more blessed to feel that our own feet are upon the rock, and to be able from the depth of our own experience to say, "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Do we value as we ought our Christian name, our Christian parents, our Christian country? How different to live in a land where the true light shines and has shone for centuries, and to live where the sights and sounds of heathenism are continually obtruded upon us!

Again, what a privilege to be permitted to plant the foundation in other lands, and invite the poor and outcast, the weary and the heavy laden, to betake themselves to it! To whom more than to ourselves could the charge be given,—“I have set thee a light to the Gentiles, and that thou shouldest be for salvation unto the ends of the earth.” Eighteen hundred years ago these words were full of comfort and direction to the great Apostle, when listening to them he cried out, “Lo, we turn to the Gentiles!” And the command is not yet spent. It would lead and beckon us on, as we turn from nation to nation among the Gentiles still, and seek the lost and perishing heathen. Our work is not over and done, and disobedient are we to the heavenly command, if we fold our hands in apathy and sit still.

I have come as a messenger from afar, to

tell you of those over whom the providence of God has placed me, and to entreat for them your sympathy and prayers. I count it no ordinary privilege to have been invited by your beloved Diocesan to plead from this cathedral pulpit for my land, so vast in extent of territory, yet so very scantily and thinly peopled. I feel it a pleasure to lift up my voice here for the scattered flocks in the wilderness, for the poor Indian, who (in the eloquent and striking language of a native chief, then a heathen, now a brother in the faith) is a poor son, yet made and stamped with the same hand that made the white man, and who would call to his brother the white son to come on the weather side of him, of the severe cold of the north, as a protection and shelter to his needy brother.

What, then, shall be the answer which I carry back? Shall I tell the converts that you regard them not as strangers and foreigners, but as fellow-citizens with the saints, and of the household of God; that you think of them as built on the same foundation; and that, though thousands of miles separate, your hopes and theirs rest for eternity on one rock? Permit me to carry back such a reply, and to bear with me the assurance that we shall not be unremembered in your petitions. Think of our land, as stretching to where the sun dips in the Western Ocean; think of it as stretching northward, to where the sun is hidden and veiled for months.

It is for an infant Church that I plead. The work as yet effected is but the work of yesterday, the result of scarcely forty years. Before that, no ministers, no Sabbaths, no ordinances! Now we have, at the heart and centre, light; we have there the Sabbath, the Sanctuary, the Scriptures revered and prized. We are baffled, however, as we look on the lonely spots, so many in number, with but few souls in each, to which we are wholly unable to carry the glad tidings. We cry out again and again before our God, "By whom shall Jacob rise, for he is small?" We look to God to fulfil the promise—"I will be to them a little sanctuary;" and we trust that the day may not be far distant, when, as the northern lights shoot across the sky and cover the heavens with a clear zone of light, so the truth as it is in Jesus may spread over the whole land, and enlighten every soul.

It is for Churches yet to be born that I plead. The heights of land, the mountains with snow-clad summits, separate from the regions beyond, which are still uncheered by the joyful sound. The barriers of nature, the difficulties of language and of tribe, oppose the progress of the Gospel. We are but as "the voice crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" but we rest on the assurance, that "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made

straight, and the rough places plain, and the glory of the Lord shall be revealed." Pray then that, as obstacles arise in the erection of the spiritual temple, we may hear the cheering voice saying to us, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." And may we throw ourselves with redoubled energy into the more distant work! May more of the Apostle's spirit be given us, that we may "strive to preach the Gospel, not where Christ is named, lest we build on another man's foundation, but as it is written, To whom He was not known they shall see, and they that have not heard shall understand."

It is, too, for a work already largely blessed that I plead. If success be taken as some encouragement to prosecute our task with renewed ardour, we want not tokens of the presence and Spirit of God accompanying our labour. Many of the firstborn of the poor are betaking themselves to the foundation planted among them, and turning to the stronghold as prisoners of hope, and the work grows. The Missionary Clergy were but five in number when I first went out, we are now twenty; but still this is only a handful for the mighty portion of that continent committed to us. We want men; we want facilities for gathering the scattered ones into a point, and addressing them in their many tongues. May the fruit of this day's sermon be, that some prayers may be offered up for that great Highway

of the West, that the poor Indian may be had in remembrance before the Lord, and that, if ever I be permitted to return, as a messenger from those distant tribes, after other seven years of happy labour, it may be to tell that Zion's foundation is more deeply rooted in the land ; that "the wilderness and the solitary place are beginning to be glad for us ; the desert to rejoice and blossom as the rose."

RUPERT'S LAND

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FROM leaving England within a week of his consecration, the Bishop of RUPERT'S LAND was unable at the time to issue a direct appeal to the Christian public. After an uninterrupted residence of seven years in his diocese, he can now do so with a fuller knowledge of the country and the want of its inhabitants.

The increase of clergy has more than equalled his expectations. Five in number when he first set foot in the land, they are now nineteen. Education has advanced in the same proportion. After all, however, that has been done, there remains yet much land to be possessed. The territory is nearly as large as Europe, stretching from Lake Superior to the Rocky Mountains and the Pacific—from the parallel of latitude 49 deg. northwards to the Arctic Sea.

Two tribes only of the Indians, the Crees and the Saulteaux, have yet been approached. There are many other tribes wandering over the plains to the west, many to the north of the great height of land towards the Mackenzie River. It is imagined that they would be as accessible, if the offers were made to them, as those already brought under the Gospel.

On these grounds the Bishop would venture to appeal to those who have at heart the welfare of their fellow-countrymen cut off from the means of grace, and of the heathen still in darkness and the shadow of death. His special objects would be:—

I. The erection of a modest and unpretending Cathedral Church—that in which he has hitherto officiated being supported by props both within and without. The estimated cost would be about 4500*l.*, both labour and building material being expensive on the spot.

II. The extension of Missionary labour. If it is found impossible to multiply ministers, something, it is hoped, may be attempted by a system of colportage, sending forward native agents as pioneers among their countrymen. Since the Bishop's arrival in England, two very promising candidates for the ministry have offered themselves to go abroad, who have been necessarily declined from want of means.

III. The Promotion of Education. In addition to the Collegiate School for boys, the Bishop has undertaken a large responsibility in the purchase of a house for a Female School, feeling that the elevation of the country will, under God, depend on the training of the mothers of the next generation. In the establishment of other Schools much outlay is also incurred, which, from the circumstances of a land where there are few to help in any good work, falls in a great measure upon the Bishop himself.

The following DONATIONS and COLLECTIONS have been already received, and are most gratefully acknowledged.

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William Inman, Esq. ditto -	25	0	0
Rev. C. W. Lawrence ditto	25	0	0
Justinian Pelly, Esq.	25	0	0
Anonymous	25	0	0
W. G. Smith, Esq., Hudson Bay House	25	0	0
Alexr. M'Kenzie Kirkland, Esq., Glasgow	25	0	0
Duncan Gibb, Esq., Liverpool	21	0	0
W. H. Smith, Esq., Strand	21	0	0
Adam Hodgson, Esq., Liverpool	20	0	0
Mark W. Collett, Esq., ditto	20	0	0
Lady Olivia Sparrow	20	0	0

	£	s.	d.
The Misses Chaffers, Everton, Liverpool	20	0	0
Miss Horsfall ditto ditto	20	0	0
Mrs. Tory ditto ditto - -	20	0	0
Mrs. Deacon, Tunbridge Wells -	20	0	0
Sam. Martin, Esq., Liverpool -	20	0	0
Thos. Adams, Esq., Nottingham -	20	0	0
Miss Harrison, Sheffield	20	0	0
W. Skinner, Esq., Edinburgh	15	0	0
Mrs. Cooper, Dunboden Park, Mullingar -	10	0	0
Bishop of Peterborough - -	10	0	0
Miss Rawson, Sheffield -	10	0	0
Master Adam B. Thom, Edinburgh	10	0	0
J. Bacchus, Esq., Leamington	10	0	0
Mrs. Hopkins ditto	10	0	0
William Jones, Esq., Liverpool -	10	0	0
John Marriott, Esq. ditto	10	0	0
Dr. Macbride, Magdalen Hall, Oxford	10	0	0
Miss Caldecott	10	0	0
J. J. Gee, Esq. - -	10	0	0
O. Brown, Esq. -	10	0	0
Miss Oswald, Scotstown -	10	0	0
Thomas Hatchard, Esq.	10	0	0
Rev. W. C. Kendall, Newark	10	0	0
Alfred R. Roche, Esq.	10	0	0
Mrs. Dyster	10	0	0
Two Sisters	10	0	0
Per Misses Dobinson	10	0	0
A Friend, E. W.	10	0	0
Per "Record"	10	0	0
Captain Huish	10	0	0
Mrs. Huish -	5	0	0
The Earl of Shaftesbury	5	0	0
Countess of Gainsborough	5	0	0
The Earl of Southesk -	5	0	0
Hon. Mrs. Henry Noel -	5	0	0
The Marchioness of Londonderry	5	0	0
Rev. Marsham Argles -	5	0	0

	£	s.	d.
Mrs. Gibson, Exton	5	0	0
John Woodcock, Esq., Wigan	5	0	0
Rev. Ch. Clayton, Cambridge	5	5	0
Ven. Archdeacon Jones, Liverpool	5	0	0
Rev. Philip Ray, Greensted -	5	0	0
Major-General Lawrence	5	0	0
Granville Ryder, Esq.	5	0	0
W. H. Moore, Esq., Liverpool	5	0	0
Mrs. Horsfall, Everton, ditto -	5	0	0
Mrs. Marsden ditto ditto -	5	0	0
Wm. Marsden, Esq. ditto	5	0	0
Miss Cowgill ditto	5	0	0
H. V. Tebbs, Esq., Southwood Hall, Highgate	5	0	0
Rev. J. Browell, Muswell Hill -	5	0	0
John Eden, Esq., Liverpool	5	0	0
Woodall and Jones ditto . -	5	0	0
Bishop of Lincoln	5	0	0
Mrs. Thomas Wainwright, Liverpool -	5	0	0
Charles Groves, Esq. ditto	5	0	0
Edward Heath, Esq. ditto	5	0	0
Ditto Annual Subscription -	1	1	0
Miss Tucker, West Hendred, Berkshire	5	0	0
Miss Nicholson, Dorking, Surrey	5	0	0
Charles Maude, Esq., Bath	5	0	0
Miss Simcoe ditto	5	0	0
Rev. J. Richardson, Manchester	5	0	0
James Haslam, Esq. ditto	5	0	0
W. T. Blacklock, Esq. ditto -	5	0	0
The Misses Blacklock ditto	2	0	0
Miss Oates, Southwell	5	0	0
Miss Edwards, Ellesmere -	5	0	0
Mrs. Riddell, Thirsk	5	0	0
Mrs. Dawson Campbell	5	0	0
Rev. Alured Clarke	5	0	0
Miss Roberts, Sheffield	5	0	0
George Friend, Esq.	5	0	0
Robert Wilson, Esq., Monkstown, Dublin	5	0	0

	£	s.	d.
Mrs. Merry, Bristol	5	0	0
Hilton Halhead, Esq., Liverpool	5	5	0
Mrs. James Corrie Duncan	5	0	0
A Friend, G. B. E., Glasgow	5	0	0
Lady Franklin	5	0	0
Thank Offering, York	5	0	0
Friends at Harlesden House	7	10	0
Mrs. and Miss Attfield	4	2	6
Rev. J. Mayor, Collingham	3	3	0
Lady A. M. Tollemache -	3	0	0
W. Leach, Esq., St. John's Wood	3	0	0
Rev. H. Carpenter, Liverpool -	3	0	0
Mr. and Mrs. Haldane	3	3	0
W. Gibson, Esq., Ongar	3	3	0
Mrs. Waterhouse, Liverpool	3	0	0
The Misses Waterhouse, ditto	3	0	0
W. Waterhouse, Esq. ditto	2	0	0
Miss Abingdon Smith, Bath	3	0	0
Mrs. and Miss Longmire, Clifton	3	0	0
Rev. T. D. Wastell	3	0	0
G. Simpson, Esq.	2	2	0
Rev. J. Linton -	2	0	0
T. Cooper, Esq., Devonshire Street -	2	2	0
Dr. Pritchard, Leamington	2	0	0
Servants per Mrs. Hopkins, ditto	2	0	0
Mrs. Murray, Ockbrook	2	0	0
Mrs. and Miss Budd	2	0	0
Friends at Chippenham	3	10	0
Mrs. Stewart, Waterloo	3	0	0
Miss Congreve	3	4	6
Mrs. Pochin, Edmonthorpe	2	0	0
Mr. and Mrs. Groom	2	0	0
Andrew Mitchell, Esq., Glasgow	2	0	0
Rev. Hugh Stowell - -	1	0	0
Rev. C. S. Bird, Gainsborough	1	0	0
Rev. T. Chamberlain, Birmingham	1	1	0
Hon. and Rev. Leland Noel	1	0	0

	£	s.	d.
Rev. W. Connington, Southwell	1	0	0
Rev. D. Wright, Bristol -	1	0	0
J. Shields, Esq., Durham	1	0	0
In various Sums	25	7	3
Missionary Sale of Work, Everton, Liverpool	147	2	0
All Saints', Derby, Sermon and Meeting	41	5	0
St. Paul's Chapel, Kilburn, Sermon -	58	2	10
St. Michael's, Bath, ditto	41	7	6
Margaret's Chapel, ditto, ditto	40	4	6
St. Bees and Whitehaven, Sermons and Meetings	64	12	0
Bristol and Clifton, Sermons -	91	17	0
Tunbridge Wells, Meetings -	45	0	0
Christchurch, Brixton	28	6	0
Exeter College, Oxford	25	1	0
St. Augustine's, Everton, Sermon	20	0	0
Missionary Christmas Tree, Merrow, Guildford	25	7	6
Part Proceeds of Missionary Tree, per Lady Elizabeth Orde -	20	0	0
Dorking, Surrey	17	0	0
Offertory, Croft, Lincolnshire -	16	6	11
Leamington Meeting	41	0	0
Stamford, Lincolnshire, Meeting	20	16	0
Brigg, ditto, ditto	10	0	0
Richmond, Surrey, Sermons	31	0	8
St. James', Nottingham, Sermon	20	12	0
Christ Church, Newark, ditto	15	4	8
Patricbourne, per Rev. J. Stevenson	13	0	0
Highgate, Meeting -	15	18	6
Bootle Church, Sermon	22	7	0
Christ Church, Waterloo, ditto	25	12	0
Seaforth, ditto	21	0	0
Trinity Chapel, Conduit St., Sermon	27	8	6
St. Ann's, Manchester, Sermon	11	10	0
West Derby, Moiety of Collection	16	4	7
Widcombe, Bath, Sermon	8	8	0

	£	s.	d.
Ockbrook, Derbyshire, Meeting	3	6	0
Collected by St. Bees' pupils	50	5	0
Collected by the Misses Liddell, Edinburgh	18	5	0
Missionary Tree, St. Jude's, Glasgow	50	12	0
Juvenile Association, ditto	33	18	5

Donations will be received by Messrs. BARNETT, HOARE, and Co., Lombard Street; Messrs. W. H. SMITH and SON, 186 Strand; Messrs. HATCHARDS and Co., Piccadilly; at the Liverpool Union Bank; or by any Member of the Committee.

